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# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., July 16, 1931.

NEW SERIES  
VOLUME XXXIII. No. 29

## Bunyan's Pilgrims Progress Free . . . . .

This premium has been secured by many of our friends who merely speak to their friends about The Baptist Record, secure two subscriptions at \$2.00 each, send us the \$4.00 and we send a handsome library copy of this greatest book in the world, next to the Bible, without a cent of cost to them.

This is a book that you positively cannot buy for less than \$2.50. And you get it free and postpaid for sending us two new annual subscriptions.

Or you may send your own renewal for \$2.00 and add only \$1.00 and we will send you the book. Do it Now.

Pastor G. H. Suttle is conducting this week a revival meeting in Northside Church, Jackson, assisted by Dr. W. A. Sullivan of Natchez.

Dr. R. B. Jones of University Church, Baltimore, will supply the pulpit of Metropolitan Tabernacle (Spurgeon's Church) in London during the month of August.

You can't will your money or your property to any religious cause in Mississippi, because the Constitution forbids it. But there is nothing to prevent your giving while you live. And the need is very great, and the good you do will live after you.

Rev. E. Sturgess of Indianola assisted Rev. W. E. Lee, pastor of Sidon Church, in an eight day meeting. Fine sermons, good attendance, much interest. Fourteen joined the church. Closed Thursday night; baptism after the sermon. Rev. Sturgess won the hearts of the people.—Mrs. W. W. Bettis.

Information reaches us that Dr. J. F. Carter has resigned as president of Clarke College and the trustees are in touch with a man for this position who if secured will be able to secure the hearty approval of all friends of the college. Dr. Carter has rendered most sacrificial and helpful service.

Pastor W. E. Lockler of Roanoke, Ala., writes that his church recently had probably its greatest meeting when H. O. Anderson of Alhambra, California, and Singer L. C. Randall of Little Rock assisted. He speaks most highly of their work. The preacher magnifies the church, emphasizes missions and tithing, and seeks to strengthen the tie between the pastor and his people. The music leader is a master in his line and great worker with children.

The gifts of Southern Baptists to all southwide objects in June, according to the report of the Executive Committee, were \$59,012.33, of which \$48,613.20 were for the cooperative program and the rest designated to specific objects in the program. From Mississippi went \$4,836.34, mostly undesignated, that is to be distributed among all southwide objects. In the order of their gifts, designated and undesignated the states are, Virginia, Kentucky, South Carolina, Florida, North Carolina, Tennessee, Mississippi, etc.

### SUNDAY SCHOOL ATTENDANCE

July 12th, 1931

Jackson, First Church.....	605
Jackson, Calvary Church.....	701
Jackson, Griffith Memorial Church.....	375
Jackson, Parkway Church.....	183
Jackson, Northside Church.....	60
Jackson, Davis Memorial Church.....	373
Meridian, First Church.....	614
Offering \$36.90	
McComb, First Church.....	446
Offering \$17.42	
Columbus, First Church.....	606
Columbia, First Church.....	366
West Church, West, Miss. ....	165
Laurel, First Church.....	501
Laurel, West Laurel Church.....	412
Laurel, Second Ave. Church.....	305
Laurel, Wausau Church.....	55

—BR—

How does this news item from a church in one of our Baptist papers strike you? We quote: Pastor Blank writes, . . . They recently entertained the male quartet from Blank University with a large service". And have we come to where the business of going to church is to entertain visitors with a "service"? Isn't it time to turn over and turn around?

We are giving much space in the paper this week to reports of the work of the Promotion Committee of the Southern Baptist Convention which met in Birmingham last week. This is the first meeting of a very important committee. It is taking its task seriously. The members of it are doing earnest and constructive thinking and planning. They have made a good start, and have so planned it that the work can be carried on efficiently. We hope every reader will read all that is said about this work. We cannot be intelligent about the work of Southern Baptists without keeping up with the work of this committee. This is necessary to cooperation. Of course the committee does not do all the work. That is to be done in our churches. No pastor or deacon or other church member can afford to lie down or stall on this job. The purpose is to reach and enlist every member of every church, and get a worthy response from all. Does some one say that has never been done? No, that is yet before us. Let's keep working at it for the sake of Jesus and in behalf of lost men.

Had fine time with Mt. Oral Baptist Church, east Laurel this week.

Pastor C. S. Thornton, father 13 children and builder of rural churches, the splendid pastor. He is dead in earnest.

Several additions, others coming, fine consecration service.

Entertained in Hon. Jeff Collins' home, lawyer, lay-preacher.—D. A. McCall.

Pastor. B. W. Hudson, of Senatobia, makes a most earnest appeal for prayer by all our readers for their revival meeting which begins Sunday. Dr. M. O. Patterson, of Mississippi College, will preach. Brother Hudson feels that there is great need of a revival, that political interest may not divert the minds of the people. Pray earnestly for the preacher that his message may convict the lost and lead the saved to consecrated spiritual living. Pray that a genuine revival may begin in the hearts of God's people. Recently the pastor has baptized eleven people and two more await baptism. Pray for these. The services are held at 8:30 in the morning and eight at night. Visitors are cordially invited.

Is our mission work in peril? Are the boards in danger? Are the institutions in jeopardy of their lives? Is our denominational program threatened? These questions arise because of the distress signals which are going up, and the appeals that are heard on every hand. There can be no question that it is a time of anxiety and distress with many of them. But there is probably a more fearful peril we are facing than any of these. Our people are in danger of losing their missionary passion. The sacrificial spirit seems almost ready to depart from us. The people need to be delivered from the deadening effects of selfishness and the love of the world. It is bad enough for boards and institutions to be in danger. But it is worse for people to lose their religious passion and compassion. Brother pastor, is this not true of your people? Is it not time for us to pray and preach for a mighty awakening of the religion of Jesus Christ in our churches? Have we not had more than enough of coddling our people, complementing them on what they have done, while the world is going to ruin on wheels and wings. Never mind about the boards so much; look after those folks in the pew and some who never warm their pew.



## RELIGIOUS AND MORAL CHAOS

W. A. Sullivan

In Judges 17:6, it is written: "Every man did that which was right in his own eyes". That is a description of a condition of religious and moral chaos.

The darkest period in the history of the Jews is not that of the Egyptian bondage. Nor is it that of the captivity in Babylon. Rather it is the period of the Judges—about 400 years from the death of Joshua until the time of Samuel. Those centuries have been called "The Dark Ages of Israel". Those were centuries of religious and moral chaos. "Every man did that which was right in his own eyes".

The Book of Judges gives a brief, realistic account of those dark days. There was grossest idolatry everywhere. Jehovah who delivered the nation from Egyptian bondage was almost forgot. Graven and molten images abounded in the land. The levites accepted pay for services rendered in houses entirely given over to idolatry. The whole life of the people was steeped in shameful immorality under the guise of religious heathenism.

Pillage and robbery were of common occurrence. Men even stole from their own mothers. The prevailing standard of ethics was "Might makes right". The law of the jungle prevailed. Moral corruption was frightful. Men had no self-respect. Women were mere chattel. Anarchy and fear everywhere. Every man a law unto himself. Civil war, murder, debaucheries of unspeakable kinds.

If the question be raised as to the causes which produced such dreadful effects, the answer is easy. The people had lost their belief in a personal God. They had therefore lost their sense of personal responsibility to God. Having lost their faith in God, they had no ultimate standard of morals and ethics. There cannot possibly be any worthy, permanent, authoritative moral standards among men who have no personal religious foundation. And there can be no such religious foundation for any life that has no knowledge of a personal God who is holy and righteous altogether. The people of Israel in the days of the Judges, for the greater part of the time, forgot God. The "Ethical monotheism" of Abraham and Moses was undermined in their thought by the idolatries of paganism in the land of Canaan. Moral and ethical standards were swept away by a deluge of atheism and polytheism.

Now that which caused "The dark ages of Israel" will inevitably produce the same effects in the life of any people in any age. When men lose faith in God, they begin to question and to deny the authority of His Word. They may read, and even study, the Bible, but they take as true only such parts of it as do not interfere with their selfishness and convenience. To them much of the Sermon on The Mount is impractical and cannot be applied to modern conditions. Without any hesitancy they teach for doctrines the commandments of men. Paul, they say, knew no more about the things of which he wrote than any other average men. It does not make much difference what one believes just so long as one does not believe much of anything at all.

This vicious attitude naturally develops exaggerated nations of individualism. When a man no longer takes the Bible as final authority in matters pertaining to religion and morals, he rapidly becomes a radical, dogmatic individualist. He comes to feel that after all he is responsible to no one and that he sustains no obligations to anybody. What he thinks and does is nobody's business. If he chooses to violate the laws of his state, that's his own affair. He will therefore express himself. He will decide for himself what code of honor, if any, he will respect or observe. He is an individual. He will do that which is right in his own eyes. If he would give you a statement of his standard of conduct he would probably say "Let conscience be your guide".

The idea that conscience, as such, is a safe guide in matters of religion and morals is a

delusion, a snare. It is a widespread and an insidious heresy. "There is a way that seemeth right unto a man, but the end thereof are the ways of death". The word of the "Church at Rome" is final for Roman Catholics in all matters of religion and morals. There was a time when the Bible was final authority for Baptists. That time, alas, is no more. There can be no religious enthusiasm and moral heroism with an infallible standard of authority. Only chaos.

—BR—

Article Six

## THE WAY TO ORGANIZE THE ASSOCIATION

Jasper N. Barnette

—O—

A rapidly increasing number of the 912 district associations are functioning according to the plans discussed in a previous article. In every instance where the plans have been followed, results have been obtained. These suggestions are made with the hope that others may be influenced to organize the association for definite work.

## 1. Secure Literature on Associational Work.

This literature can be had from the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee, or from your state Sunday school secretary.

## 2. Confer with the Associational Moderator.

Any man or woman interested in this work can do this. This organization is for the purpose of the promotion of the Baptist work in the association, and should work in cooperation with the general associational officers and should have their support. The associational moderator should understand something of the possibilities of this type of work through the monthly meetings. In many instances the moderator may be the associational superintendent. Go carefully over the aims and plans. Ask him to call a meeting of the Associational Executive Committee.

## 3. Call a Meeting of the Executive Committee.

In most of the associations such a committee exists for the purpose of looking after the business of the association, and is charged with the task of promoting the work in the association, such as looking after pastorless churches, organizing additional churches where needed, organizing Sunday schools in churches that do not have them, assisting the weaker churches, and in any way possible promoting the work. The members of this are as a rule capable, intelligent, forward-looking men and women who will not only be sympathetic, but ready to cooperate to the fullest in promoting such an organization and program as suggested. They must, however, understand the plans, and purposes.

Have the associational moderator call them together. Place in the hands of each member of the committee the leaflet, *Organizing the Association for Sunday School Work*, and a copy of each of the report blanks. Go over the plans until they understand thoroughly just what is included.

Ask the committee to call a meeting of the pastors, Sunday school superintendents and other interested workers. After this has been decided upon, some time should be spent in a prayerful discussion as to a capable associational superintendent. If possible, some decision should be reached, and the Executive Committee should be ready to make a report at the first called meeting.

The man or woman selected to lead in this work will determine its success or failure. The place of associational superintendent is not a place to honor some individual because of his social, intellectual or piety rating in the association. It is a great honor to be selected for such an important place; however, the work is of such importance and the possibilities for good so challenging that only men and women who have prepared themselves both by study and experience, and are willing to give the necessary time to the work, and who will follow the plans as adopted by the association, should be selected for this place.

## 4. Call a Meeting of Pastors, Superintendents, and Other Interested Workers.

The Associational Moderator should preside at

a meeting called for the pastors, superintendents, and others who are interested in this work. Plenty of time should be had for a definite understanding. If necessary, a second meeting should be planned for. The meeting should be given wide publicity, and all the pastors and superintendents urged to attend. Write each individual, and let the letter be signed by each member of the Executive Committee as well as by the associational moderator.

## 5. Present the Plans and Adopt the Associational Standard.

Let some one familiar with the organization and the plans and purposes present the work. Give an opportunity for questions so that each one may understand just what is proposed. Have a copy of the Associational Standard wall chart displayed where everyone can see it. Study it carefully point by point. Have someone talk for ten minutes on the value of having a program of work. After all understand just what the Standard requires, have a motion to adopt it as a program of work for the association.

## 6. Recommendation of Executive Committee.

At this time the Executive Committee should bring in their recommendations for associational superintendent. Their report should be accepted unless there are some objections. Let the Associational Superintendent lead in selecting the group superintendents, and in grouping the churches.

The newly-elected associational superintendent should ask the associational moderator and the executive committee to meet with him at some time during the next week. At this called meeting, the associational superintendent should have some suggestions to make as to the grouping of the churches, and the group superintendents, and the secretary-treasurer. There should not be over five churches in any one group.

The best men and women to be found in the association should be selected as group superintendents. Let them understand that they will be expected to attend all the associational meetings, secure reports from the churches in their group, and do all they can to stimulate interest and lead in the doing of the work necessary to bring about the progress in the right direction.

The associational superintendent should be given the privilege of leading in the selection of the people who are to work with him. He should be held responsible for the promotion of the work, and therefore should be given the privilege of naming his associates. He should not be asked to work with associates not of his selection.

At the next associational meeting, the grouping of churches and the nominations for secretary-treasurer and group superintendents should be presented and these recommendations accepted.

—BR—

## MUSINGS OF A CHUMP

—O—

Well, I have been meditating a great deal lately. I am certain I have arrived at some very wise conclusions. We need both prayers and payers in every church—everybody knows that! Now, I have decided to be one of the prayers for I am gifted in that. It is my one God given talent and I feel honor bound to use it. Our preacher does not call on me very often, but if he does not realize my worth I can not help it. I am not responsible for his stupidity. He acts as if he thought no one should pray if he was not a big payer. When he does call on me I certainly use my talent. I pray for him so fervently, and tell the Lord so much about the faults of the church and the community that some of the people call me the Lord's informer. Well, I do believe in informing the Lord and the people concerning themselves. Yes, I am perfectly willing to be a prayer but not a payer.

Yours truly,

—BR—

—A. Chump.

Telegram from Pastor C. C. Morris, Ada, Oklahoma, reports great revival just closing with about 150 additions. Pastor preached in the tenth meeting in twelve years. They have a big new tabernacle. C. L. Randall, of 2322 W. Thirteenth St., Little Rock, led the singing; choir of 170. Randall is great leader and good worker.

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# Housetop and Inner Chamber

Welcome to Rev. Francis Judson Chastain, who comes to be pastor at Boyle and Shaw.

There were seven additions to the church at Liberty, where brother Wayne Alliston assisted Pastor H. H. Webb in a meeting.

First Church, Salisbury, N. C., gives Dr. A. C. Cree a two months vacation, and he will spend it mostly in Scotland. He recently conducted a good meeting in his church.

Dr. W. T. Lowrey supplied the pulpit of First Church, Columbus, last Sunday. During the remainder of July and August brother W. L. Cooper will supply for Pastor J. D. Franks.

Dr. H. L. Martin is now promoted to the degree of grandfather. Harry Leland Martin III makes his home in Memphis, where his father is on the staff of the Evening Appeal. Nomen clarum et mobile.

At the meeting of the Southern Baptist Promotion Committee at Birmingham July 7, Dr. W. J. McGlothlin was made Chairman, Mr. J. H. Anderson Vice-Chairman and Dr. C. A. Jones Secretary-Treasurer.

Pastor C. C. Pugh tells in The Alabama Baptist of a great meeting in Eufala, in which he had the assistance of Dr. Len G. Broughton and singer Otis J. Thompson. There were 44 additions to the church and the members greatly strengthened. The workers are highly commended.

This seems to be a clubfooted generation. Here they go to the bridge club, the poker club, the whist club, the eucher club, the dance club, the rook club, the 44 club and so on ad nauseam. And the more clubs you have, the fewer you have at prayer meeting and the fewer will be found reading the Bible and The Baptist Record.

Chairman Woodcock of the Federal Prohibition Bureau says in his year of official service 58,173 cases have been prosecuted, with 50,334 convictions in federal courts. This does not include the cases in state courts. There have been 29,372 jail sentences imposed. Fines have amounted to \$5,497,566. There have been 8,245 automobiles confiscated and 31,321 stills destroyed.

The Watchman Examiner says: The number of missionaries sent out by the leading denominations is as follows: Presbyterian, 1,224; Latter Day Saints, 836; Methodist Episcopal, 822; Congregational, 615; Roman Catholic, 541; Baptist, 531; Protestant Episcopal, 271; Disciples of Christ, 225. Forty-two American denominations send 7,809 workers to eighty-eight countries.

Miss Irene Ward of Columbus and Mr. John Hall Jones of Florida were married on July 3rd in North Carolina. Miss Ward has been for the past few years the highly esteemed and efficient Secretary of Student Work at the State College for Women at Columbus. We understand Mr. Jones is one of the Sunday School workers in Florida. They met at Ridgecrest, North Carolina, during the Assembly. "Hence we see that". Congratulations and best wishes.

Dr. O. L. Hailey of Nashville writes regarding the American Baptist Theological Seminary: "It has been decided to move the Seminary down into the city for the present, at least, thus placing the students in close contact with a Literary School where they may secure literary courses in connection with their Seminary work, and also the more easily obtain jobs whereby to support themselves while in school. The Seminary will open in September. All friends of the Seminary and prospective students may get in touch with the Seminary by writing Dr. O. L. Hailey, 161 8th Ave. N., Nashville, Tenn."

## IT'S A POOR JOKE

—O—

When someone blushes with embarrassment.  
When someone's feelings are hurt.  
When something sacred is made to appear commonplace.  
When it is directed against someone's infirmity.  
When it is uttered in a bitter spirit.  
When everyone cannot join in the laughter.—  
Ex.

—BR—

We are glad to republish the short article below which appeared as an editorial in the Clarion-Ledger of Jackson on July 10. It breathes the right spirit, and is in decided contrast to some of the malicious writing of a few daily papers which condemn an officer who in the discharge of his duty and defense of his own life is sometimes compelled to shoot a bootlegger. But the Clarion-Ledger may be counted on in the fight for upholding the laws of the state and nation. Here is the editorial:

### Another Prohibition Agent's Killer Brought to Justice

The government scores another victory in its fight to protect prohibition agents working in Mississippi. Evidence gathered against William Fairley, of Maxie, charged with murdering H. L. Everett, Jackson prohibition agent, was so conclusive that he deems discretion the better part of wisdom and pleads guilty.

This is but the latest of a series of successful investigations and prosecutions following the killing of prohibition agents in Mississippi. The government again demonstrates its willingness to spend money to identify and convict killers. The investigation which resulted in Fairley's arrest for this crime cost the government \$10,000.

It was worth it. It will probably make prohibition work safer in Mississippi. For with the record of convictions fresh before them, Mississippi moonshiners and other liquor law violators will think twice before trying to gain immunity through murder.

The question might naturally arise as to whether "conscientious objectors" in this country are not in the same condition that Catholics in Italy find themselves at a time when they are confronted with the alternative of obedience to Mussolini as the representative of civil government, and obedience to the pope as the representative of ecclesiastical government. Or the question might arise with Catholics in this country or in any country. Whom shall they obey? To whom do they owe first allegiance, to the state or to the church? And in what way does a Catholic in this situation differ from a Baptist whose conscience might be violated by some civil or legal requirement? A Baptist would be as quick as a Catholic to say We must obey God rather than man. But who is to decide and how are we to decide when it is God that is speaking? Right here is where the Baptist and the Catholic part company. Both would probably recognize civil government as ordained of God and acting for him. Certainly the Baptist would. But in either case there may be times, and have been, when the demands of civil government and those of religion conflict. Then the religious convictions must prevail and be inviolate. But in the case of a Baptist, he decides his conduct for himself. In the case of the Catholic his conscience is in the keeping of another. The difference is as wide as the poles. In the case of the Baptist the decision is purely individual and involves no other, and so can be no menace to the state. In the case of the Catholic, his conduct is controlled by an authority which controls every other Catholic. This corporate and central outside control is what makes Catholics a menace to the state.

Rush help to Baptist Bible Institute, New Orleans, to meet note and interest due August 1. Amount \$18,401.75.—W. W. Hamilton, President.

June receipts in Mississippi for all objects in the cooperative program were \$11,055.16. Of this the amount contributed to the regular budget (undesignated) was \$7,792.14. This leaves \$3,263.02 which was designated. Most of the designated money was given to the Orphanage—\$3,146.22 as a result of the special offering to the Orphanage in June.

At the dedication of the Harding Memorial, Canton, Ohio, President Hoover said: "There are disloyalties and there are crimes which shock our sensibilities, which may bring suffering upon those who are touched by their immediate results, but there is no disloyalty and no crime in all the category of human weaknesses which compares with the failure of probity in the conduct of public trust. The breaking down of the faith of a people in the honesty of their government and in the integrity of their institutions, the lowering of the respect for standards of honor which prevail in high places, are crimes for which punishment can never atone."

A friend sends us the above quotation and thinks it applicable to the present political situation in Mississippi. We have hesitated to say anything about conditions in our state, lest some one should think that we were dealing in purely political matters. But along with every serious minded man and woman, we are deeply concerned for the future of our state. You may read the speech of almost any candidate for office today and see charges of political corruption, personal immorality and official dishonesty. We cannot understand how such charges can be made without provoking personal or civil action to prove one's innocence. Or else, and this is the most serious alternative, we are so accustomed to corruption that these things no longer disturb us. There was never a time it seems to us when there was greater need for the voters of Mississippi to wake up, to ask God to give them wisdom and courage to establish government upon a basis of righteousness. The privilege of voting brings a most sacred duty upon every citizen. At the polls the issue of good government must be fought out.

For several years Jackson College for colored youth has provided a program of instruction, training and inspiration for the Negro preachers in the state, and for other workers who are able and willing to attend. This has been held for two weeks in January or February in the college buildings in Jackson. These schools of instruction have secured helpers from both races near and far, and have been exceedingly beneficial to those who attended. This year President Dansby and his colleagues decided to hold these institutes in the summer and in some other parts of the state in the hope of reaching a larger constituency. One is now in progress in Laurel, begun last week and continuing through this week. The large registration seemed to justify the change in plans. Many of those accustomed to attend were there, and many new faces were seen. The faculty members and speakers were drawn from Virginia to Louisiana, thus securing variety and fine ability. It was the editor's privilege to be present one day and make two addresses. He heard a number of those present speak of the fine address made by colored brethren from Nashville, where their Sunday School Board is located, and from Atlanta, where there is a great Negro Baptist University. We were especially pleased to hear echoes of a series of fine addresses by Dr. L. G. Gates, pastor of First Baptist Church of Laurel. Our Negro brethren are making good progress in their work in spite of many handicaps. Chief of these is probably the small salaries paid to the teachers in public schools and other schools. There are still a few white people who are afraid, every time appropriations are increased for the public schools, that the Negroes may get some of it. "He that showeth mercy to the poor lendeth to the Lord". And the Lord is a good paymaster.



# Editorials

## CARNAL

A few days ago I saw a sad looking young woman waiting in a railroad station with a bright looking little boy, clean in appearance but seeming a little underfed. The young woman, whether the child's mother or not, I can't say, but evidently a near relative, from the likeness between them. She seemed to be expecting someone, for she watched the door. And sure enough a self possessed, kindly, official looking lady of more mature years came in and began caring for the child.

I took her to be the representative of an orphanage or children's home of some kind. She assumed responsibility for the child and took him into the train. I did not see what became of the young woman. She vanished. The little fellow began to whimper, then to cry for his vanished friend. But his new protector had provided a bag of apples and a toy steam engine. With these she quieted the tiny tot and finally seemed to satisfy him. The fruit and the toy had supplanted the affection he had for the one who had gone. It seemed all so easy and so soon done. He was just a little child.

So, I think, I have seen young Christians who had a real love for Jesus in their hearts, but undeveloped, led off by the lure of other things and made to forget. I have this against thee, that thou didst leave thy first love. Repent and do the first works. Undeveloped Christians are like little children; they are carnal. Paul said of the Corinthians, "Ye are yet carnal."

## IS THIS YOUR OPPORTUNITY

We are publishing in another column the emergency call of the Baptist Bible Institute in New Orleans, as authorized by the Southern Baptist Convention. The need is pressing and the call is urgent. These conditions constitute an opportunity for somebody.

There is not now and there has never been in our Southern Baptist history a field for better service than the one in which the Institute is located. And there has not been an agency which has more effectively met the need than is now being done by the Institute. There has never been an opportunity for more effective Christian service offered than this emergency appeal presents. If there is any institution on earth which is training men and women for the Master's work it is the Baptist Bible Institute. If there is any such thing in the world as Christian Education, it is certainly found in this school. It is more nearly conformed to the method of training which Jesus gave to the first disciples than anything we know.

This is not said to introduce comparisons or in disparagement of any other agency of the Kingdom. But the fact is due to the method and system of training adopted, and the clinic or field of service offered in New Orleans and its vicinity. The gospel is preached daily. Effective mission work is done in the open streets and from house to house. The Lord is greatly blessing the work being done. Conversions attend nearly every service. The churches are growing in numbers, in power and in liberality.

And yet the continuance of this work is dependent upon meeting bonded obligations on the first of August. Bonds and interest must be paid. Others fall due next year, but more than \$18,000 is necessary now. This is not only a great emergency but a great opportunity. The man or woman, or men and women who save this institution now will perpetuate an agency for service in the Kingdom of God that has no superior in effectiveness on earth.

Who knoweth but thou art come to the Kingdom for such a time as this? Is this your opportunity? May God open our eyes. Jesus said, that the sabbath was made for man, and not man for the Sabbath. It is not a misinterpretation of the scripture nor a misapplication of the principle to say that the budget was made for

our institutions, and not the institutions for the budget.

Send help to Dr. W. W. Hamilton, President of Baptist Bible Institute, 1220 Washington Ave., New Orleans, La.

## SOUNDING THE SIXTH TRUMPET

In the sounding of the first five trumpets we were given the picture of the upheavals attending the progress of the gospel, the spiritual decadence and darkness which settled down upon the Christian world, and the consequent riot of sin represented by the smoke from the pit of hell, the plague of locusts which tormented men in the world, but did not kill them.

The sounding of the fifth trumpet brings devastation and death which are the judgment of God upon a corrupt world and a corrupt form of Christianity. You may speak of this as the natural result of degenerate morals, or as the visitation of divine judgment on the apostasy of Christians and their leaders. As the moral conditions had become desperate, the visitation of wrath is fearful. It is a fearful thing to fall into the hands of the living God. This judgment of God is pictured as on a world scale, not that all his judgments are national or world-wide, but that some of them are written so large that he that runs may read.

The symbol is of loosing the four angels that are bound at the great river Euphrates and the invasion of 200,000,000 horsemen of the fiercest type to waste and destroy. But let us begin back 9:13. Here a voice from the golden altar orders the sixth angel to sound, indicating that what is going to happen comes as the consequence of somebody's praying. It may not be exactly what he had prayed for, but is God's best answer to prayer.

"Loose the four angels that are bound at the Euphrates." No world disturbance, nor any flutter of a leaf, may happen unless and until God gives permission and direction. Most of ancient Israel's national judgments came from the direction of the Euphrates. The Assyrian, Babylonian, Persian, and Syrian invasions came from that direction.

And so these people to whom John is writing would recognize the figure as indicating a terribly devastating experience and a fearful judgment of the Almighty upon his apostate people. The expression "had been prepared for the hour and day and month and year," reminds us of "Der Tag," "The Day," the phrase used by the Germans as indicating when the moment was ripe for launching the world war. It means that the time was definite and fixed in the mind of God and that all things were ready for the outpouring of the wrath of God upon a degenerate church.

There seems little room for doubt here that the condition of moral degeneracy and spiritual darkness previously described is the account of the state of the Roman Catholic church in the dark ages. And that these 200,000,000 horsemen represent a condition of war that wiped out one-third of the human race in Europe and western Asia and northern Africa in the middle ages.

All history of those times is a picture of carnage and slaughter that threatened to leave a continent desolate. These wars were almost universal and ceaseless for centuries, when human life, liberty and virtue were never safe. Rapine, corruption and slaughter were the order of the day. The condition was not unlike that in China today where civil war, brigandage, piracy, corruption and endless strife make it unsafe for life and property in many sections of the country. Not only civil war and internecine strife were rampant in Europe during this long, dark period; but it brought an invasion of Saracens or Mohamedans over a large part of the western world whose purpose was to wipe out Christianity from the world. Then followed the crusades which were mad orgies of killing and plunder and lust. The Saracens were generally called "the Sword of God" and not without reason. They hated the idolatry of the Roman Catholic church and sought to exterminate it.

The sad and disappointing thing about this

armed over-running of Europe is that it brought no improvement. It was simply judicial. It was judgment without grace. Conditions got no better from the punishment visited. It is often so. Indeed punishment is not always corrective. John tells us that "The rest of mankind, those not killed by these devastating wars, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold and of silver, and of brass and of stone, and of wood; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." No, the Roman Catholic church does not change. And punishment does not always bring reformation. That must come about through other means, and these will be seen in the next, the tenth chapter of Revelation.

## SOME THINGS NOT IN HEAVEN

We have seen in former treatment of the vision of heaven given us in the last chapters of Revelation, that there is no sea, no death or suffering, and no temple in heaven. We come now to speak of another thing which is noted for its absence in heaven. John says, "And the city has no need of the Sun, neither of the moon, to shine upon it: for the glory of God did lighten it and the lamp thereof is the Lamb."

No sun or moon is needed. It must be kept in mind that the book of Revelation is written in sign language. That is, the objects spoken of in it are to be taken as symbols of spiritual realities. It may indeed be true that there is literally no sun or moon, for we are told that there will be a new heaven as well as a new earth, though this may be simply new by reason of the rearrangement of everything. There can be light without the sun or the moon. There was light before the sun, moon or stars were created. According to the account in Genesis light was the first thing spoken into existence, and not until three days later were the sun, moon and stars created. The man in Austria who went up into the upper atmosphere recently had a good deal to say about the "cosmic light."

Another reason which might be given for no need of the sun or moon in heaven, is that conditions of life in the world to come are so different from what they are with us now that physical light will not be needed. There can be no such thing as physical darkness to beings which are purely spiritual. Darkness and light are alike to spirits. What need would they have of the light of the sun or moon?

But we dismiss all these things as immaterial, and return to the idea that the language is wholly pictorial. The sun here stands for all that helps us to knowledge of God, and the moon is simply reflected light from anything on which the sun shines. Our knowledge of God in this world is mostly mediated to us by the things which God has made, or the evidences of his working in the world about us. This knowledge is indirect, like the refracted rays of the sun. We are and ought to be truly grateful for such knowledge of God as is afforded us in nature, or providence or history, or the tokens of his judgment and mercy which daily experience records. David was led to the knowledge of God and worship of him by a vision of the heavens: "The heavens declare the glory of God, and the firmament sheweth his handiwork." The history of Israel was another source of the knowledge of God: "He made known his ways unto Moses, and his acts unto the children of Israel." His own personal experiences also taught him: "Thou forgivest the iniquity of my sin." One may know much about God by observing his activities among men.

And yet after all this is said, "we know in part; but then shall we know even as we are known." Now we see as in a mirror darkly, enigmatically. But then shall we see face to face. Now we learn from one another, but then shall we all be taught of God. Then it will be fulfilled what the prophets have told us: And they shall not teach every man his fellow citizen, and every man his brother, saying, "Know the Lord": for all shall know me from the least to the greatest of them. This means direct knowledge of God by direct

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and open faced contact with him, such as Moses had with him in the mountain when he "saw God and ate and drank before him." Or like John says in the last chapter of Revelation, "His servants shall serve him and shall see his face, and his name shall be written on their foreheads." Or, as Jesus said, "Blessed are the pure in heart, for they shall see God." It follows as a necessary corollary that the knowledge of God opens the way to true, accurate and full knowledge of all else.

But there is one other thing in this passage in Revelation which tells us that there is no need of the sun or moon. The reason given is that "the lamp thereof is the Lamb." This means that the Second Person of the Trinity is the means by which or by whom we shall always have mediated to us the knowledge of God. Other means will cease to be, but He will always be necessary. In the beginning was the Word, and he will continue to be the revealer of God throughout all eternity.

And yet more specifically the Son of God is here called by his mediatorial and atoning name of "The Lamb." It is as the Lamb that he fulfills his office as the lamp, or revealer. There can be no light now that helps us in the darkness without a lamp. The lamp is the conservator and purveyor of light. The Lamb is the expression of the sacrificial love of God. He is the means by which atonement and reconciliation are made without which there can be no true knowledge of God. The Lamb is the symbol of self-sacrifice which is the essential nature of God. The cross is where all the rays of light which come from God are focused for our benefit. This is the same truth which is taught us early in the book of Revelation, when the Lamb takes the sealed book from the hand of God and proceeds to open the seals. Jesus said, "He that hath seen me hath seen the Father."

—BR—

#### THE BAPTIST BIBLE INSTITUTE

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Since coming to the Baptist Bible Institute in September 1930, I have come to know more than I had ever known before of the meaning of fraternity. In the Institute family, man's brotherhood to man has a truly Christian meaning. The environment of this school is one of rare spirituality and beauty of Christian life. The very atmosphere seems to be surcharged with a kindly brotherliness which grips one's heart and ties him up eternally in the bonds of Christian love with students and Faculty. Such a place is a worthy one for the training of young men and women who are going to devote their lives to the service of the Master at home or abroad.

This institution is marvelously located in the very heart of the largest city of the Southland. New Orleans is an industrial center with 1,200 manufacturing, yielding annually products to the value of \$300,000,000. Being the second largest seaport city of America, it has become on account of its strategic locality, the Gateway to the fast developing Latin-American trade and through the Panama Canal to that of the Orient. The great rich valley of the Mississippi pours an ever-increasing flood of trade through this city, by a hundred steamship lines out to all countries of the world.

Twenty-five years ago it was my privilege to begin a little mission school in Rio de Janeiro, the great Federal Capital of Brazil, a city of a million two hundred thousand inhabitants, and the most loved city of the Brazilians. Little did we comprehend at the time the importance of beginning our work in that populous center. But time has proved that under the leadership of the Spirit we had planted the school which has since become the Rio Baptist College and Seminary, in a center where it has now become one of the most powerful agencies in the extension of the Kingdom in the Neglected Continent.

We must believe that God led the founders of the Baptist Bible Institute when they chose New Orleans as the seat of this institution. It was the wisdom of God that planted it here and the power of God that has carried it on so wonderfully to the present time, the School of Providence and of Prayer. Rio de Janeiro has been

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

#### THE PROMOTION COMMITTEE MEETING

In another part of this issue of The Baptist Record will be found a statement concerning the meeting of the Promotion Committee in Birmingham July 7th and 8th, by the President, Dr. McGlothlin.

In the judgment of this writer the Committee headed out in the right direction. Our churches have come to believe in the cooperative plan for doing denominational work. The weakness discovered lies in two directions. One is a failure to enlist more members. The other is to sufficiently enlist those who are now making contributions. Could we only reach out and enlist every man as a giver and then lead our people to where they would have a conscience that would cause them to give in proportion to their receipts as taught in the Bible, we would have no more difficulties in financing the work of our Lord. This is the aim of the Promotion Committee, to enlist all and to enlist them wholly if possible. We would urge that our constituency everywhere read carefully the plans proposed by this Committee. Acquaintance with the plans will make it much easier for us to put this program over in the right way. Hard work will be required if we succeed and a part of that work should be in familiarizing ourselves and others with the plans.

The goal set for 1932 for the South for local and denominational work is \$40,000,000.00. Last year the Baptist churches of the South gave over \$37,000,000.00, nearly \$31,000,000.00 of which was

for the local church work. Hence, the amount for this purpose next year is to be \$31,000,000.00. The churches contributed about \$7,000,000.00 last year for denominational work, both state and world-wide. The goal for next year is fixed at \$9,000,000.00. This is probably a 30% increase for local work. The total increase will be negligible and easy to reach, provided we prepare ourselves in heart and mind for it.

In organizing for this campaign, we propose to use, insofar as is possible, workers already employed by our denomination. This will not increase our expenses very greatly. To be sure they will have to turn aside from their regular duties for a while. Not only is such course proposed for Mississippi, but other states are doing likewise.

The complete plan of the organization will be given out at an early date. We want the plan presented in every district association in a way to enable those present to understand it thoroughly.

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#### JUNE RECEIPTS

June receipts this year were slightly ahead of what they were last year. Let us strive to make this our record for July and thus guarantee the harvest which at present seems to be promised. Comparisons with last year are not very helpful as receipts were low a year ago, but we certainly do not want to go backward.

tinct need in the work of theological training in the South.

In the history of every worth-while institution there come crises, just as in the life of every heroic individual. The Southern Baptist Seminary passed through such a crisis in its early history. Some friends came forward at that time with munificent gifts which set the institution on its way. May we not suggest in the name of our honored President, Dr. W. W. Hamilton, that all the friends of the Institute who have so nobly stood by it these years join now in a united prayer that God may raise up at this time those who can set the Institute on its way? And then these friends will not forget the current needs of the institution and the recurring demands on it financially. Send up this prayer now, dear friend, and do something this month to help meet the special need on August 1st, when special obligations must be met.

—J. W. Shepard,  
Chair of Missions.

—BR—

Missionary Joseph Taylor, back from China, in making an address to the B.Y.P.U. Convention in Washington Sunday, said, "I am appalled at some of the prayers I hear in the churches. They are merely a series of platitudes, unintelligent in view of world events. You need to read the news papers in order to pray intelligently."

—BR—

Dr. H. E. Watters resigns the presidency of Union University at Jackson, Tenn., to accept that of Georgetown College in Kentucky. He has been president of Union for 14 years, in which time there was rapid growth in the school. Previously he was president of Hall-Moody College in Tennessee and of the College of Marshall in Texas.

—BR—

The Editor supplied Sunday for Pastor Ellis at Columbia, as he is away on his vacation. The hot weather is having some effect on the congregation but they reported more in Sunday school than on the corresponding date last year. What with preaching twice and teaching a men's class in Sunday school, we had a pleasant day and the people said they did.



## MID-SUMMER AT THE BAPTIST RESCUE MISSION, NEW ORLEANS

The summer's heat is on us. Those who can do so have gone away on long or short vacations. But this Mission never closes its doors, summers or winters. As a light house its light must not fail the weary mariner on life's seas. As a refuge to discouraged men its doors must not close. As a spiritual clinic the sick keep coming and must not be turned away. Not once in its four and a half years of unique history has it failed to give forth, night by night, its message of hope and life. In fall and winter they come to us in overwhelming numbers, and now mid-summer our hall is well filled every night. Looking back over these years we find that almost a total of a hundred forty-five thousand is the history of attendance on these nightly preaching services, and an average of over five hundred professions of faith per year.

But this season has been very hard on us. Money for ordinary expenses has made us feel that surely our friends have forgotten us. The good women of the South have most generously sent us many tokens of their interest in supplying our needs of quilts, sheets, etc., but money to feed the hungry men is our daily problem. Then a real emergency that can not longer be deferred forces me to make it known. Our sanitary equipment was designed for a maximum of a hundred men, and this last fall and winter that number was more than doubled for several months. So that the city health department requires us to add to that equipment, and we must install a fumigating, or sterilizing plant, altogether costing a thousand dollars. The Home Board owns the property but can not now meet this need, and we are forced to look to our friends of this work to help us make this needed enlargement that must be completed before the fall's increase shall be on us. A more unique missionary work is not now before our people. It has long been left to others, but Baptists have now launched on this work that has for years been open to them, and one that can not be easily tossed aside if in all seriousness we mean to attempt evangelization of our great cities.

Trusting in the Lord and His servants, I am yours in His name,

—J. W. Newbrough, Supt.,  
740 Esplanade,  
New Orleans.

## THE FAMILY PEW

(Rev. Warren L. Steeves, D.D., Waterloo, Iowa)

That institution has gone. And with it has disappeared much of the sweet affection and intimate contact that existed between the church and the home. What satisfaction it must have been to the pastors of other days to look out through their congregation and see this family and that family all sitting together in the house of God in one section of the church. How comparatively easy it was, under such circumstances, for the under shepherd to watch over the sheep of his fold, and with what tenderness and understanding the pastor could enter into all of the experiences that had to do with the lives of his people.

Now a new day has come and, with the free pews and everything free, while we believe that was a move in the right direction, yet, we would almost be willing at times to go back to the rented pew idea in the church. If it would bring with it the families and center them within the church. If this is not advisable, then I believe that every church would do well to assign pews to each family within the membership of the church for a certain pew for the year, and then change these pews again, thus the new contacts would be made in the congregation and there would come a cohesion that would be strengthening and delightful.

Certainly the church is always more successful when it can carry over its message of the Word and fellowship into every home of its constituency. Whether this is to be done by the assignment of pews or some other methods, it is a matter that should have the study and careful

thought of every pastor and all the leaders of the church.

## ENCAMPMENT ITEMS

- I. Geo. Gay, of Mississippi College, to take boys for hikes each afternoon and tell a story at end and maybe a swim.
- II. Miss Frances Landrum in charge of social hour Tuesday, Wednesday and Thursday.
- III. R. A. Walker directs a "sing-song" social hour Monday.
- IV. General "Pow-wow" Friday.
- V. All church groups asked to have stunt for Thursday night. —D. A. McCall.

## MEETING OF THE PROMOTION COMMITTEE

Interpretation by President W. J. McGlothlin

The newly appointed Promotion Committee of Southern Baptists has just held its first meeting in Birmingham on July 7-8. The attendance was large, only a few brethren who were detained by illness or other unavoidable circumstances being absent. No meeting of Baptists which I have ever attended showed a more earnest, fraternal, progressive and harmonious spirit than this did, of nearly fifty brethren, with Miss Mallory representing the W. M. U.

Attendance on the meetings of the committee were prompt and regular to the very end of the sessions.

The following interpretation of the meeting is made in response to the formal request of the committee:

1. The most impressive feature of the meeting was the spirit with which it was pervaded. Frankness and fraternity were its watchwords. Facts were faced without blinking. Special difficulties of some states were ungrudgingly recognized in deepest sympathy by other and more fortunate states and at the same time there was an earnest effort to help the states to recognize the need of higher standards of support for worldwide objects. Many brethren openly declared that they had never before so fully understood and appreciated the varying situations in the different states and sections.

2. Notwithstanding the difficulties of the moment there was no pessimism, but repeated expressions of confidence both in the devotion and the ability of the Baptist Brotherhood of the South to do a great and worthy work for the Lord and His cause.

The committee ventured to place the goal for 1932 at a substantially higher mark than was achieved in 1930. It was believed that the tide in our financial affairs is definitely turning and that the spirit of our brotherhood would certainly respond.

3. The Promotion Committee was in this first meeting compelled to define its own functions. In doing so it distinguished itself and its work from that of the Executive Committee of the Southern Baptist Convention by recognizing that the Promotion Committee is not exclusively a committee of the Southern Baptist Convention but in its membership represents the Southern Baptist Convention, all the State Conventions and the unorganized Baptist Brotherhood. Therefore matters which refer exclusively to the work of the Southern Baptist Convention were referred to the Convention or the Executive Committee, while matters which had to do with the co-operation of the Southern Baptist Convention, the several states and other organizations were recognized as the legitimate field of the Promotion Committee. This distinction will avoid the possibility of over-lapping, friction or misunderstanding in the future work of these two committees, both of which are necessary to the efficient conduct of the work of Southern Baptists. In accordance with this distinction the determination of the objects to be supported in the program of the Southern Baptist Convention and the percentages which are to go to each of these objects, were referred to the Executive Committee of the Convention, while the Executive Committee referred all questions of promotion to the Promotion Committee of Southern Baptists. It was a happy solution of a somewhat difficult question.

The Executive Committee has already materially reduced its expenses and some of its promotional equipment will be turned over to the Promotion Committee for the future.

4. The Promotion Committee distributed itself into seven sub-committees, each with its own distinctive field of activity, such as Every Member Canvass, Promotion of Program, Survey and Information, Literature, Publicity, and others. The chairmen of these various sub-committees constitute the Central or steering committee of the Promotion Committee.

5. Rev. F. F. Brown, pastor of the First Baptist Church of Knoxville, Tennessee, was secured as Promotion Secretary until the next meeting of the Southern Baptist Convention. That great and gracious church releases him from pastoral duties and provides a salary for these months. The Committee was thus able to secure for the early stages of its work the services of one of the best beloved and most effective pastors in the South and one whose soul is afire with the possibilities of this promotional movement. The generous and gracious act of the First Church, Knoxville, and its beloved pastor was deeply appreciated by the Committee. Dr. Brown has been most successful in enlisting the membership of his churches and in doing similar work in the surrounding territory of East Tennessee. The committee is confident that under leadership of the Holy Spirit and with the hearty co-operation of the brotherhood, Brother Brown will lead us in a great way.

6. The heart of the effort of the Promotion Committee is to be a Southwide, simultaneous, Every Member Canvass to be conducted November 28-Dec. 6th. For the first time in the regular work of the denomination an earnest effort will be made to enlist every member of every church however large or small in the support of the whole work of the Kingdom as committed to Southern Baptists. This work is to be done under leadership of Brother Brown, but to be done by the local forces in each state. Pastors are recognized as the key men and each church as the fundamental unit in the Lord's work. If the churches succeed in this great effort the denomination will succeed. It is a great call to a great task in which all of the brotherhood are to be united. We ought to have a glorious time this fall as we toil and pray and give together.

7. The total impression made by this meeting upon at least one observer and participant was most blessed. Unanimity was achieved on almost every question. The Committee separates with a feeling that our Father was with us and that a fraternal and hopeful spirit resides among us and that better days are just ahead of us. May all the pastors and leaders of our denomination stand and work together for larger and more blessed things in the years that lie immediately ahead.

## PROCEEDINGS OF THE PROMOTION COMMITTEE

At the last meeting of the Southern Baptist Convention that Body acting upon the report of the Committee on Memorials appointed a Promotion Committee, composed of one member from each co-operating state and the District of Columbia, the executive heads of the boards and institutions of the Convention and twenty-one members at large. To this committee was assigned the promotional work of Southern Baptists, with related matters, which for several years had been conducted by the executive committee of the Convention.

The newly appointed Promotion Committee met in Birmingham, Ala., July 7th and 8th with the following members present: W. J. McGlothlin, T. B. Ray, J. B. Lawrence, I. J. VanNess, Thomas J. Watts, John R. Sampey, L. R. Scarborough, W. W. Hamilton, J. T. Henderson and Miss Kathleen Mallory, representing the Southern Baptist Convention: L. E. Barton, B. L. Bridges, C. M. Brittain, James W. Merritt, E. W. Reeder, C. M. Thompson, F. J. Katz, Joseph T. Watts, R. B. Gunter, E. Godbold, Charles E. Maddry, J. B. Rounds, Chas. A. Jones, O. E. Bryan, J. H. Williams, and J. B. Hill representing the State Con-

ventions: Sam J. E. Byrd, W. Buchanan, John Brown, Francis W. Truett, F. son and J. J. I. at large, besides

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The meeting was called to order by W. J. McGlothlin, temporary chairman and C. A. Jones acted as temporary secretary.

An agenda was presented by the committee appointed at the preliminary session in May, Z. T. Cody, Chairman, which was adopted and formed the basis for the business transacted by the committee.

The following constitution and by-laws were adopted by the Committee for its government:

#### Constitution of Promotion Committee

I. This organization shall be known as the Promotion Committee of Southern Baptists.

II. It shall consist of three classes of members, viz.: (1) representatives of the Southern Baptist Convention ex officio, consisting of the executive secretaries of the Foreign Mission Board, the Home Mission Board, the Sunday School Board, and the Relief and Annuity Board; the Presidents of the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, and the Baptist Bible Institute, the Secretary of the Woman's Missionary Union, and the Secretary of the Baptist Brotherhood; (2) a representative from each State and the District of Columbia, selected by the State or District; (3) members selected from the Denomination at large by the Southern Baptist Convention, viz.: eleven ministers and ten laymen. These shall be elected, one-third at each annual meeting of the Convention.

III. The officers of the Committee shall be a Chairman, a Vice Chairman, a Recording Secretary who shall also be Treasurer, and a Promotional Secretary. These shall all be elected annually by the Committee at the first regular meeting held after the meeting of the Southern Baptist Convention.

The duties of these various officers shall be those usually performed by such officers and such other and special duties as the Committee itself may require.

IV. Only the Promotional Secretary may receive a salary, which shall be fixed by the Committee. The committee shall also have power to choose such clerical and other assistance as it may deem necessary or expedient.

V. The principal Functions of this committee are recognized as: (1) the annual formulation of the program of Southern Baptists, to be submitted to the State Conventions and the Southern Baptist Convention for consideration and adoption, and (2) the promotion of this program throughout the territory of the Southern Baptist Convention in fullest cooperation with all promotional agencies of the denomination and in such ways as the committee may decide upon from time to time.

VI. This Constitution may be amended at any session of the Committee by the favorable vote of two thirds of the Committee.

#### By-Laws

1. Meetings of this Committee shall be held at such times and places as the committee itself shall appoint.

2. A majority of the committee shall constitute a quorum, the presence of which shall be necessary for the transaction of business.

3. The Committee shall appoint annually at the first meeting after the Southern Baptist Convention the following standing committees of seven members each: Committee on Survey and Information, Committee on Formation of Program, Committee on Every Member Canvass, Committee on Literature, Committee on Publicity, Committee on Cooperation between the States and the Convention, and Committee on Recruiting and Preparing Workers. There shall be a Central Committee which shall consist of the Chairman of the above seven committees. The President of the Convention shall be an ex officio member of each committee. Other committees may be appointed as needed.

4. No member may speak more than twice to any question until all others who wish to speak have been heard.

5. These By-laws may be amended at any session of the Committee by a favorable vote of a majority of the Committee.

W. J. McGlothlin was elected chairman of the Promotion Committee with J. H. Anderson as Vice-Chairman and Charles A. Jones as Secretary-Treasurer.

The chairman appointed the following special committees to report at this session:

#### Every Member Canvass

J. H. Anderson, Chairman, J. B. Lawrence, J. T. Henderson, John H. Buchanan, John R. Sampey, Joseph E. Brown and M. E. Dodd.

#### Debt Campaign

C. M. Thompson, Chairman, L. R. Scarborough, D. F. Green, Francis A. Davis, J. E. Byrd, and I. J. VanNess.

#### Executive Secretary

George W. Truett, Chairman, Z. T. Cody, James W. Merritt, Miss Kathleen Mallory, W. W. Hamilton and C. M. Brittain.

#### Standard of Co-operation

Jos. T. Watts, Chairman, T. L. Holcomb, R. B. Gunter, E. Godbold, O. E. Bryan, J. J. Lawton, F. F. Gibson and J. J. Hurt.

#### Division of Funds between State and Convention Causes

Charles E. Maddry, Chairman, B. L. Bridges, Thos. J. Watts, T. B. Ray, W. G. Upchurch, S. H. Templeman, and L. E. Barton.

#### Headquarters

J. B. Rounds, Chairman, John W. Inzer, E. W. Reeder, J. B. Hill, F. J. Katz, and J. H. Williams.

The executive committee having appointed at their last meeting a committee of Conference with the Promotion Committee W. J. McGlothlin, Z. T. Cody, F. F. Gibson and Geo. W. Truett were appointed as a similar committee from the Promotion Committee.

The special committees were in session during the entire afternoon and there was no meeting of the Promotion Committee until 7 P.M.

The Committee on nomination of executive secretary, Geo. W. Truett, Chairman, recommended the election of Fred F. Brown pastor of the First Baptist Church, Knoxville, Tenn., and that church was requested to release him from now until the next Convention. It was understood that his salary would be provided either by the Church or an individual, leaving only his office and traveling expenses to be paid by the committee. The report was unanimously and enthusiastically adopted. The chairman and recording secretary were instructed to notify Brother Brown of his election and to present to the Church the request of this committee.

J. H. Anderson chairman of the Committee on Every Member Canvass, made the following report which was unanimously adopted:

#### Report of Committee on Every Member Canvass

This Committee felt keenly conscious of the responsibility imposed upon it to propose a program involving the very heart of the work of this Promotional Organization of Southern Baptists and earnestly sought Divine guidance in prayer led by Dr. John R. Sampey.

We recommend for your consideration:

#### I. Objectives:

1. That an effort be made to reach every Church in the Southern Baptist Convention with a simultaneous intensive and extensive Every Member Canvass during the week November 29th, to December 6th, 1931, to secure subscriptions from every member for the support of local and denominational work on the principle of Christian stewardship with the tithe as the minimum of Christian giving.

2. That we set 1,000,000 titheers as an objective to be reached this first year.

3. That we undertake to secure subscriptions amounting to \$40,000,000 to be divided as follows: (1) \$31,000,000 for local work and (2) \$9,000,000 for the cooperative program, including missions, education and benevolence for both state and South-wide work.

#### II. Organization.

1. We recommend that the states be requested

to set up an organization which shall consist of: (1) A state chairman and such committees as may be desired, (2) a District Association chairman in each association, with a committee of eight consisting of two preachers, two laymen, two women and two young people and that their names be furnished the Promotion Committee of the Southern Baptist Convention not later than September 30th. (3) That cities and large towns where there are two or more churches, have a Baptist Community Every Member Canvass.

#### III. Schedule of Operations.

1. That August and September be designated as Organization months, during which complete organization may be set up.

2. That October be given to training the leaders and the workers for conducting the Every Member Canvass.

3. That November be designated as the month for informing all Church members upon the objectives of the denominational program by sermons from the pastors, the distribution of missionary, stewardship and tithing tracts, the use of the denominational press, the radio, and four minute talks in group organizations of the churches.

4. We recommend that the more highly developed churches give themselves to extension work programs by having their brotherhoods, woman's missionary societies, and Baptist Young People's Unions and Sunday Schools to take the message of the Every Member Canvass program to neighboring churches.

#### IV. The Budget. While recognizing the right of each church to make out its own kind of budget we recommend

1. That a double budget be set up in each church. (1) For the local work, (2) for the co-operative program, and that all objects sharing in the budget be published.

2. That a pledge card be adopted to include the following: (1) The local church work, (2) the denominational cooperative program, (3) whether or not the pledger will tithe, (4) a subscription to the State paper in cases where it is not in the Church budget, also subscription to Home and Foreign Fields.

3. That duplex envelopes conforming to the pledge card be used.

4. That in view of increased detail work which this program will impose upon Church treasurers, two treasurers be elected, one to handle local funds and the other the denominational funds.

#### V. Appointment.

1. We recommend that the goal of \$9,000,000 for denominational Causes be apportioned to the states and that the states apportion their part to the Associations and the Associations to the Churches.

In conclusion we would recommend:

1. The most careful preparation upon the part of all who have to do with this program.

2. The fullest utilization of all existing organizations and denominational forces, including the state papers, the Sunday School, B.Y.P.U., Brotherhood, W.M.U., Field Workers and members of boards and institutions in service for the completion of the objects of the Every Member Canvass.

3. We recommend that the leaders undertake to secure a prominent place on the program of the district association for the presentation of this important matter to the Associations.

Jos. T. Watts, Chairman of the committee on Standards of Cooperation presented the following report which was adopted.

#### Report of Committee on Standards of Cooperation

The present situation in the Southern Baptist Convention is so acute and perilous for our Mission Boards, as well as for some of our institutions as to make it imperative for the Promotion Committee of Southern Baptists to establish a standard for the guidance of the several cooperating states.

Your committee has given long and careful attention to the several items referred to it and reports as follows:

#### 1. Overhead Expenses.

We recommend that the Promotion Committee reiterate the report of the joint conference of the

Continued on page 16



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## STATE MISSION WEEK OF PRAYER

September 21-25

The time for our Week of Prayer is only about two months ahead of us. During this time let us use every opportunity to study the needs for Mission work in our own State. We have been unable to get data on our needs from every section of our State to use in our State Mission literature. The Master said to His disciples one day, "Lift up your eyes and look, the fields are white already unto harvest." Shall we not seek to see the harvest fields in our own community these next few weeks? Then we will be ready to pray intelligently and continuously for our State Mission work and to bring \$10,000.00 as a love offering September 21-25.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

## MISSION STUDY REPORT

To E. Stanley Jones, of India, we are indebted for one of the most significant sentences of our generation. Speaking of the outlook for the missionary enterprise under the stressful conditions of our present day, he tells in Christ of Every Road, of a young missionary who came to a crisis in his work which could only be solved by prayer and absolute surrender to God. Out of this experience the young missionary came to a conviction that he expressed to Dr. Jones in this striking sentence:

"We must go deeper before we can go further."

Woman's Missionary Union has been going further each year in the promotion of a remarkable program of study of the missionary enterprise. We are amazed at the steadily mounting totals of classes reaching this year 25,356, about 2,000 more than last year, enlisting through all grades of Baptist women and young people such definite study that more than 160,000 awards have been made for satisfactory completion of some book recommended for their use. Add to this perhaps that many more who were touched by this truly amazing program of study of definite missionary texts without winning awards, and we can see what a powerful force we have for the cultivation of a missionary consciousness and stimulation of a missionary spirit in Southern Baptist life.

We have long said if our people only know of needs and opportunities of our missionary enterprise they will pray, give and go. But today we must face squarely the fact that our people are acquiring knowledge of missions in a greater volume than ever before, yet receipts of our Mission Boards are steadily decreasing, and there is evidence on all sides that Southern Baptist churches face spiritual bankruptcy in missionary interest and zeal. Something is wrong and here at the source of our supply of missionary information is the place for diagnosis.

Are we reaching only the same constituency with our mission study program year after year, teaching them over and over until they are so accustomed to the appeal that they no longer respond?

Then we must set ourselves to an enlistment program that shall reach the thousands of women who never yet participated in any adequate way in Mission Study.

Have we fallen into such a rut of methods that our classes are routine, taken in order to conform to a standard?

Then we must find new methods that will so vitalize study as to make every class an adventure with our missionaries into thrilling experiences with the Gospel.

Do our people no longer believe that souls

## Our Young People's Column

### WORK WITHOUT WORSHIP MEANS WORRY

You have had your work.

Now to the Assembly for worship!

The week of July 26-31 spent in Hattiesburg will refresh you physically, socially, mentally and spiritually. Be there. The program is excellent. The friends you make there are those who "change the prose of life to poetry." They "pray for you instead of prey upon you." How can you miss this opportunity to meet such personalities—personalities like Miss Mallory's whose spirit is all sunshine, graceful from very gladness, and beautiful because bright? Someone has said, "The great things of the world have been done by men after they met God." Oh, how we long to meet Him at the Assembly and then return to our homes to do great things in His Kingdom.

"You can only get where you want to go by starting where you are."

Our State Mission Week of Prayer comes next. That is a "great thing" for Him and as young people we are eager to do our part. Let us, too, remember September 21-25 as a week when we shall bring unto Him not only \$2,000.00 but all the earnest prayers of our hearts as we shall learn more of His work.

How glad we are to report the Copiah Young People's Rally at Pilgrim's Rest Church July 10th. It was a great forward step in promoting the thirty-nine organizations there and encouraging the other churches to organize. The Declamation Contest was given an important place in the discussion and we wish to congratulate Mrs. T. W. Talkington and Mrs. Hal Ellis in their enthusiasm for this worthy cause. The meeting was one of work and worship that we know will lead boys and girls to do great things for God.

Congratulations, Bowmar Avenue!!

The Royal Ambassador chapter of the Bowmar Avenue Baptist Church was organized at the church on July 6th, 7:30 p. m. The Chief Counselor, Rev. J. L. Boyd, pastor, called the boys of the church together from the ages of 9 to 17 and seven have joined.

Officers were elected as follows: Ambassador-in-chief, Jesse Laney Boyd; Asst. Ambassador, Tilman Whatley; Chapter Recorder, Dewey Gossett; Chapter Custodian, Robert Blades; Chapter Herald, Ed. L. Clark; Chapter Director of Sports, Fitzhugh Cloud.

After election of officers we had ten minutes of fun. Later we discussed the next meeting. We decided that we would meet Wednesday evenings every week before prayer meeting. The meeting closed with sentence prayers.

without a knowledge of Jesus Christ as a Saviour are lost?

Then we must call upon God to bring back to our people that passion for souls that launched our modern missionary movement and earnestly beseech the Holy Spirit to bring through us again a Great Awakening that shall sweep with revival fire through our churches, convicting us of the appalling fact that "there is none other name under heaven given among men whereby we"—or any soul on earth—"must be saved."

Let us set ourselves this year to such emphasis on our whole Mission Study program as will make it a vital factor in bringing in a new day of missionary thinking among Southern Baptists. Let us take as our slogan more women studying more effectively that more hearts may be stirred to more sacrificial giving to missions. Let us vitalize Mission Study with a passion for a lost world thus presented and make it fruitful of definite results in our progress and gifts for missions.

To this end we would urge our societies this year:

1. To give earnest attention to all plans for promotion of Mission Study classes that more women and young people may be enlisted; to utilize every opportunity for the training of teachers by church, association, District and State Normal Classes or Institutes; to magnify Mission Study through graduation classes, banquets and other occasional events, and to cultivate the spirit of Mission Study through circulating libraries, city-wide and county-wide weeks of Mission Study, Week end camp and assembly classes for women and young people.

2. That we give always hearty and full cooperation in promotion and participation in Church Schools of Missions.

3. That the Society Mission Study chairman shall be responsible for at least one special program during the year, preferably in the Circles, on Missions and World Peace, as a topic of urgent importance in our study of World Missions. Packets of material for such program may be secured from: (a) The World Alliance for International Friendship, 70 Fifth Avenue, New York City; (b) Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.

4. That we shall effectively direct all our Mission Study into channels of expression in terms of individual stewardship of time, opportunity and money.

5. To these ends we plan: (a) To develop further literature and more effective use of Royal Service pages in this next year. (b) To provide that one seal each for Home and Foreign Mission books on Course 2 may be used for methods seals for study of any recommended books on W.M.U. methods. (c) That each State recommend its own Stewardship book, no required book being named hereafter.

6. Recognizing that the future of the missionary enterprise depends largely on whether we teach the boys and girls now in our homes and churches, we intensify our efforts in teaching Missions to our youth.

So, to go further in Mission Study, let us go deeper. Deeper into the spiritual values of knowledge of the world's need of a Saviour, deeper into our own hearts to see if we are willing to do our part to answer that despairing need with our knowledge of the Saviour.

(Continued next week)

Robert H. Coleman of Dallas, Texas, led the music in the B. Y. P. U. Convention in Washington City July 8-12.



# The Baptist Record

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P. I. LIPSEY, Editor

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sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
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riage notices of 25 words, inserted free. All  
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## East Mississippi Department

By R. L. Breland

### Notes and Comments

The annual meeting of days of  
Good Hope Baptist Church, Neshoba  
county, began last Sunday. Rev.  
Clyde Bufkins is assisting Pastor  
Johnnie Breland in the meeting. The  
writer attended this old church oft-  
en in his youthful days.

The Neshoba Baptist Church be-  
gan its revival meeting last Sun-  
day. The pastor, Rev. Eugene Steph-  
ens, has to his assistance Rev. D. A.  
McCall, of Jackson. This church al-  
so is dear to the writer's heart as  
he was pastor there for many years.

When passing through Attala  
county last week, I passed Spring-  
dale Baptist Church, or rather the  
location of the church, as the build-  
ing had been burned a few days be-  
fore. Bro. Hughes informed me  
that it likely caught from a spark  
from a burning brush pile. The com-  
munity was there cleaning the  
grounds preparatory to their an-  
nual Old Sacred Harp singing the  
first Saturday in July and left for  
dinner and when they returned the  
house was completely burned. It was  
a total loss. We are in deep sym-  
pathy with our good brothers and  
sisters of Springdale. Rev. B. F.  
Odom is their pastor.

Rev. Joseph Woodson preached at  
the tabernacle at Carrollton Sunday  
night. The two weeks meeting will  
begin the third Sunday, with Dr. M.  
E. Dodd preaching and Bro. Martin  
leading the singing. We are pray-  
ing that this meeting will be God's  
instrument in bringing one of the  
greatest revivals this section has  
ever had. We feel the need of it  
down this way. Come over and wor-  
ship and serve with us.

Rev. W. W. Simpson, of Calhoun  
City, preached at Pittsboro last Sun-  
day morning. The revival began at  
Pittsboro at that time and the pas-  
tor could not be at the morning  
service. The pastor is doing the  
preaching and Bro. Jackson Per-  
kins of Newton, is leading the song  
services, in the meeting.

The annual Reunion of the Bre-  
land Family in Neshoba county was  
held Friday, July 10, 1931, at the  
lovely home of Mr. and Mrs. Arthur

Smith, near the town of Neshoba.  
Those who gathered on this lovely  
Summer day were the off-springs  
of Oliver F. Breland and wife, Man-  
erva Odom Breland, both of whom  
have been dead many years. Some-  
thing like 100 of the relatives met  
on this occasion, together with a  
goodly number of their friends. On-  
ly three of the original children of  
the family, three sons, are now liv-  
ing out of a family of eleven, as  
follows: Edward W., Andrew J.,  
and R. Lee. They were all present  
at the reunion, which was the third  
that had been held of this family.  
Rev. Johnnie Breland, a grandson,  
led the singing and Rev. Oscar Bre-  
land preached in the forenoon. In  
the afternoon, Rev. R. L. Breland,  
a son, was pressed into preach. At  
the noon hour a bountiful dinner  
was spread on a table that had been  
prepared under the shade of the  
friendly oaks and the large crowd  
ate until all were satisfied and then  
much was left. It was a happy oc-  
casion. Sad-sweet memories came  
upon the older of the congregation.  
As they reviewed the past, many  
faces once familiar were gone, many  
voices once familiar were hushed  
forever. The smiles of joy were  
mingled with tears of sad remem-  
brances. Only six Baptist preach-  
ers, sons and grandsons of Oliver  
Breland, were present, and they  
were not all there. Oliver Breland  
was a Baptist preacher, he had four  
sons who were Baptist preachers,  
he has one son-in-law who is a Bap-  
tist preacher, and he has five grand-  
sons who are Baptist preachers, mak-  
ing a total of twelve preachers in the  
three generations. Among the old-  
er people who were not directly re-  
lated were John R. Sansing, a life-  
long friend of the family, Mrs. S. F.  
Rhodes and Mrs. Frony Morris, also  
friends of long standing. All are  
looking forward to next year's meet-  
ing, and hoping that death will be  
kind to the family and friends.

Died:—Brother George W. Tay-  
lor died at his home near North Car-  
rollton, June 30, 1931. He was bur-  
ied in the Carrollton Cemetery, serv-  
ices being conducted by Dr. Caswell,  
of Greenwood, assisted by the writ-  
er. Bro. Taylor was born in South  
Carolina 86 years ago. He married  
Miss Amazon Williams in 1876, who  
still lives. They are the parents of  
twelve children, eight of whom are  
dead. He joined the Baptist church  
56 years ago and was a member of  
North Carrollton at his death. He  
was an ex-Confederate soldier. When  
the recent reunion was ready to meet  
at Montgomery, he said to his aged  
companion, "Well, we can't go to  
the reunion this year, as has been  
our custom, but I am soon going  
to another reunion and you can't go  
with me now." He was ever kind  
and affectionate to his family and  
neighbors.

While in Neshoba recently I visit-  
ed Bro. Pete M. Mathews who has  
been confined to his room for many  
months with T.B. He was perfect-  
ly resigned to the will of his Lord,  
ready to live or ready to die. I bap-  
tized him some years ago. He is a  
World War veteran. I also visited  
Mrs. Jennie Shepherd, who has been  
in poor health for four years. She  
also was resigned and ready to go  
home. Blessings upon both of these  
good friends.

Since it seems necessary that our

State have a Secretary of Educa-  
tion, I think that the selection of Dr.  
H. L. Martin was a splendid one. He  
has the qualifications that it takes  
to make a good secretary, and he  
has the energy and leadership. We  
want to get in with him now and  
make our educational institutions to  
prosper and grow. We cannot get  
along without them and do anything  
like our best work, so we want to  
pay the debts and endow them for  
service.

—BR—

### MISSISSIPPI WOMAN'S COLLEGE

—O—

In our Immanuel Church on Sun-  
day afternoon, July 6th, a presbytery  
consisting of nine ministers and  
eighteen deacons assigned and rec-  
ommended the ordination of Broth-  
er A. R. Adams, who has recently  
come to us from the Christian  
Church. He has held some fine pas-  
torates in this state, including Hat-  
tiesburg, and in the state of Geor-  
gia, including East Point and Au-  
gusta.

As a boy he was a member of the  
Baptist Church, and having joined  
the Christian Church later, he was  
never satisfied, although for some  
years he was a minister of that de-  
nomination.

His examination was thorough and  
satisfactory. He has preached in  
the Immanuel Church several times,  
and we find him sound in the faith,  
an orator of no mean ability, and a  
preacher with a passion for souls.  
I shall be glad to place him and com-  
municate with any church needing a  
pastor. He tells me that he prefers  
a weak church where he can build  
for the Master.

—J. L. Johnson,  
President.

—BR—

### D. V. B. S. AT CLEVELAND

On Friday evening, the commence-  
ment exercises for the city-wide  
Daily Vacation Bible School was  
held and some 175 certificates were  
granted. There was an enrollment  
of 210 children. This is the first  
departmental Daily Vacation Bible  
School which has ever been held in  
our city. At the close of the school  
not only did the children want to  
continue for a longer period, but  
many of the teachers volunteered  
their services. But it was thought  
wise to close out as had been

planned. Dr. I. D. Eavenson was  
the General Superintendent with  
Mrs. R. A. Bolling Superintendent  
of the Beginner Department, Miss  
Bettye Mae Hale Superintendent of  
the Primary Department, Mrs. Les-  
ter Gray Superintendent of the Jun-  
ior Department, and Mrs. Henry  
Park Superintendent of the Interme-  
diate Department.

All of our faculty were handi-  
capped this year because of the lack  
of experience, but the spirit in which  
the work was done was fine. Noth-  
ing has brought the Christian peo-  
ple of the city so closely together.  
The faculty was made up of repre-  
sentatives of Baptist, Methodist,  
Christian, Presbyterian and Episco-  
pal churches.

Mr. E. C. Williams came to visit  
us in April and outlined for us some  
plans, but it was put on by local  
people who love boys and girls.  
Everyone is enthusiastic about hav-  
ing such a school every summer.  
All through the coming months, we  
shall be collecting ideas, and we hope  
to make our school next year one of  
the best in the state.

—I. D. Eavenson,  
Cleveland, Miss.

—BR—

Missionary: "During the three  
years we were on the island, my  
wife saw only one white face. That  
was mine."

Mrs. Guild: "How she must have  
suffered!"

—BR—

Two small boys were waiting to  
cross Euclid avenue in heavy traffic.  
One said, "Come on. Let's go!"

"No," said the other. "Let's wait  
for an empty space to come along."

—BR—

### STARKE'S UNIVERSITY SCHOOL

Military Day and Home School for  
Boys. New Schoolhouse. Teachers  
live with pupils. Modern steam-  
heated dormitory. Training that  
comes from study and discipline. In-  
dividual attention. Military Depart-  
ment under U. S. Reserve Officer.  
Target practice on regular range,  
Study Hall at night under supervi-  
sion. Cigarettes, tobacco, and hazing  
prohibited. About \$18,000.00 in  
scholarships and fellowships earned  
by former pupils. Three Rhodes  
Scholars among former pupils of  
School. Graduates admitted to col-  
lege without examination. 45th ses-  
sion opens September 9th, 1931.

Motto: Work Wins.

For Further Information Address  
J. M. Starke, Montgomery, Ala.



## HERE'S THE EASIEST, SUREST WAY TO CLEAN OUT BEDBUGS

Bedbugs hide. So killers that dry out or  
evaporate won't get 'em. But Black Flag  
Powder stays on the job. It's there when  
they come out. They crawl through it and  
die instantly. Deadliest killer for ants,  
roaches, fleas, moths and bedbugs. Harm-  
less to humans and pets. Packed in glass  
—keeps its strength. Get it to-day!

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**BLACK FLAG POWDER**  
Made by the Makers of Black Flag Liquid





## The Sunday School Department

### SUNDAY SCHOOL LESSON

For  
July 19, 1931

Prepared by  
L. D. Posey, Jena, La.

Subject: The Generosity of the Early Christians.

Golden Text: He himself said, It is more blessed to give than to receive. Acts 20:35.

Scripture for study, Acts 4:32-35; 6:1-7; 9:36-39; II Cor. 9:1-15. For supplemental study, review the whole book of Acts through chapter 9, and I Timothy, chapter 3.

#### Introduction

The events of this lesson occurred at intervals from about A.D. 35, to about A.D. 57.

To my thinking, "Early Christian Liberality" would be a better title for this lesson than the one given above, first because of the meaning of the word; and second, because of the "nature of the case", as seen in the incidents of the lesson.

The words of the Golden Text, are words from the lips of Jesus, and brought down by some method other than that of being recorded in some one of the four gospels. This shows us that the Holy Spirit selected just such words and teachings to be placed in the gospels as were needed for the purpose for which the gospels were written, and incidentally verifies the words of John about the magnitude of the work of Jesus. John 21:35.

#### The Lesson Studied

#### I. The Spirit Back of Christian Generosity.

The incidents of this lesson include both Jewish and Gentile Christians. By nature unregenerate Jews and Gentiles hate each other. The lesson dealing with Christians from both races or nationalities, raises the question as to the cause or source of so completely changed attitude of each toward the other. The answer to the question raised, goes to the root of the matter, and finds its solution in the gospel of Jesus and the regenerating work of the Holy Spirit. Through the gospel and the Spirit's work, there comes forth that "new creation" which is in some measure like Jesus who loved his enemies and died for those who were in rebellion against him. Paul said, "Now if any man have not the Spirit of Christ he is none of his". Rom. 8:9. By regeneration, we have not only made a "new creation", and given the Spirit of Christ, but are born into the family of God, with Christ as our elder brother. "For ye are all the children of God by faith in Christ Jesus". Gal. 3:26. So, Jews and Gentiles who are Christians are brothers, and belong to the same family and of course love each other. So, early Christian generosity or liberality was based upon a new moral nature and a spiritual family relationship. Through faith in Christ they were all members of the family of God. Using Paul's figure, they together made up the visible representation of the body of Christ, (New Testament churches), and were members

one of another. Rom. 12:4-5. By comparison, the hand must be generous to the foot, and the eye to the ear.

#### II. The Need of Early Christian Generosity.

Pentecost, one of the three great annual feasts of the Jews, brought them together from all parts of the then known world. They naturally imbibed some of the habits and customs, and especially the language of the lands of their birth. So bitter were the unsaved Jews toward the Christians, that in many instances, then as now, for a Jew to become a Christian, meant the breaking of family ties and the loss of property rights. Under such conditions, many Jews were reduced to want, and became dependent upon their more fortunate brethren. Furthermore, among the Jews, widows were always regarded as persons deserving of fellow generosity. This was increased under the spirit of Christian love and fellowship.

At the time Paul wrote his second letter to the church in Corinth, a famine in Palestine made Christian generosity necessary. Also, there was the spirit of reciprocity. The Gentiles had received the great spiritual blessing of the gospel from the Jews, and in return they contributed to their material need. A similar rule prevails today. We have received the gospel from others who are now beyond our help and free from human need. But we can, and it is our duty to pass the gospel on to those who have it not. In that way we may fulfill the law of love and Christian generosity.

#### III. The Orderly Management of Early Christian Generosity.

At the time of the first part of this lesson, the number of Christian men had increased to more than five thousand. It is reasonable to suppose that there were that many Christian women. The apostles were the leaders, and to them the people carried their troubles, humanly speaking, as well as their gifts for distribution to the needy. It soon developed that the apostles were spending their time and energy with material instead of spiritual things. At their suggestion this was remedied by the selection of seven men to have charge of this work. The names of these men indicate that they were selected with special reference to the source of the complaint, namely, the Grecian widows. The names of each one of these seven, were of Grecian origin.

From this incident is commonly reckoned the beginning of the office of deacons in New Testament churches. Just here two questions might be raised. First, the authority for this innovation. The answer is found in Acts 1:3, where Jesus after his resurrection, instructed the apostles in regard to the kingdom of God. He could easily tell them what to do when a necessity should arise. Furthermore, the Holy Spirit was carrying on the work, and could communicate the course to pursue. Incidentally, let me note that this completed the

New Testament organization. It was now a full grown organism, and competent to function in all the relations of life. There was the spiritual side with the pastors as the official head, and the material side with the deacons as the official head; both of course under the leadership of Jesus through the Holy Spirit.

The second question which has already been intimated, was the qualifications of the men selected to have charge of the distribution of funds for benevolence. By a comparison with I Tim. 3:1-13, it will be seen that the only difference in qualifications of pastors and deacons is that deacons are not required to be "apt to teach". How shocking then the matter of many deacons in churches now, many of whom the only qualification is the dollar mark. They are neither spiritually wise nor devout. Many of them do not even pray in public. But because they are reputed as standing well in their clubs and in financial circles, they are set forth to minister about sacred things. No wonder such terrible things have happened in denominational finances, and so many banking and other institutions have failed that were presided over by "church officials". May God pity us and lash us back to New Testament church life.

The apostles were separated from the management of the secular or material features of the churches that they might give themselves entirely to the ministry of the spiritual things, the preaching of the word and to prayer. How different that from the modern demand that pastors be great executive heads of institutions such as many of our churches are becoming, with an effort to force all of them to certain man-made standards. No wonder we are going on the rocks. Any ship will go on the rocks when the man at the helm departs from the chart of the ocean. Neither is it any wonder that so many preachers know so little about the Bible.

The incidents of the lesson for this date in no way teach modern Communism, but space forbids a discussion of that here and now.

#### A WORD IN BEHALF OF THE BAPTIST ORPHANAGE

My fellow Baptists and citizens interested in the Baptist Orphanage, this message is to call your attention to the needs of our Orphanage and to show you how we may make worthwhile contributions to the Home with but very little cost. At this season of the year our people are enjoying an abundant fruit and vegetable crop. In every community of the state berries, peaches, and fruits of all kinds are going to waste. The people cannot sell or consume this fruit. Hundreds of bushels are rotting on the ground, not benefitting anyone.

A few days ago I asked Mr. Miller if the children had plenty of fruit, and his reply was negative. In response to this reply, I came back to my people with a truck and asked them to give fruit, vegetables, and any kind of food which could be used in the Home. In one half day's time three water barrels of peaches, two bushels of plums, a water barrel of potatoes, fifty roast-



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ing ears, a bushel of onions, some syrup, meat, meal, flour, and twenty-eight chickens were contributed. This cost very little in time or money.

Now, my friends, a majority of us are willing to do our part to maintain the Home, but how often we forget that they can use just what we have at our own homes and that they need those things as well as money. If every community in the state could be so organized that a truck load of supplies would go to the Home every week, how much better the Home would be cared for. We need to be aroused to see and feel our responsibility in this matter.

If you have fruit and vegetables going to waste, by all means send a load to the Baptist Orphanage.

Yours in behalf of our Home,  
—W. P. Davis,  
Clinton, Mississippi.  
—BR—

#### NEW HEBRON MEETING

The revival meeting of New Hebron Baptist Church closed July 10th. Dr. Cox of Meridian did the preaching. He is a good man and a great preacher. Eighteen were added to the church. It was a good meeting.

—B. E. Phillips.

"So you gave up trying to teach your wife to drive?"

"Yes. When I told her to release the clutch she let go of the steering wheel."—Ex.

—BR—

Little Daughter: "Why is father singing so much tonight?"

Mother: "He is trying to sing the baby to sleep."

Little Daughter: "Well, if I was baby I'd pretend I was asleep."—Purple Parrot.

—BR—

Even So

"What is the meaning of 'alter ego'?" asked the teacher of the beginners' class in Latin.

"It means the 'other I,'" responded a pupil.

"Give me a sentence containing the phrase."

"He winked his alter ego."—Ex.

**Deadly Summer complaint carried by flies!**

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It has been many great ro many great sp days when I a heard Tom Ke interpretations witnessed plays, and wa of the great m —wizards who ingrating w ances of Shake I heard B. Scriptures man a member of th was pastor; an it possible up Convention occ John A. Broad a great preach reader and in Word.

One of the tr isties of B. H. ture reading v Scriptures toge inviting and i before he ente we had already from the hear Broadus, was reader.

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# READING THE BIBLE

J. B. Cranfill

It has been my privilege to hear many great readers and listen to many great speakers. In the old days when I attended theatricals, I heard Tom Keene in his masterful interpretations of Shakespeare. I witnessed other Shakespearean plays, and was lured by the artistry of the great masters of the drama—wizards who voiced in their own ingratiating way the great utterances of Shakespeare's heroes.

I heard B. H. Carroll read the Scriptures many times when I was a member of the church of which he was pastor; and every time I found it possible upon Southern Baptist Convention occasions I went to hear John A. Broadus preach. He was a great preacher and a marvelous reader and interpreter of God's Word.

One of the transcendent characteristics of B. H. Carroll in his Scripture reading was that he grouped Scriptures together in a manner so inviting and instructive that even before he entered upon his sermon we had already had a sermon direct from the heart of God. He, like Broadus, was also an admirable reader.

I have heard great elocutionists read, but somehow, without meaning here to reflect upon the elocutionary manner of reading, I have had the feeling through life that now and again some good reader was artificialized by his elocutionary studies to that degree that the unspoiled human spirit was over-polished and thus rendered too professional.

Happily, George W. Truett never studied elocution. If he had he would not in my opinion have become the great reader of the Bible he is today and has been through the long years. He was, first of all, a teacher and doubtless his studies and mastery of English have had to do with his matchless prowess as a reader of the Bible. In his school-teaching days he daily read the Scriptures to his students and thus his student body had a privilege that very few pupils in any school ever enjoyed.

For nearly 34 years George W. Truett has been my pastor, and, while he has not been in his own pulpit every Sunday, and while I have not been privileged even when he is home to hear every sermon he has preached, yet I have heard him preach hundreds and hundreds of times, and upon each occasion have lovingly lingered under the majestic spell of his reading of the Scriptures.

There has in my life never been anything like it, and I doubt if there has ever been a preacher since apostolic days who so vitalized the Scripture reading with his own self-sacrificing spirit of devotion and love that it electrified his auditors as does George W. Truett's reading of the Bible.

In his own church there is a sacred setting for the Scripture read-

ing exercise. All the ushers stop every incoming worshipper at the door. If there is the slightest disturbance or noise in the church building from any source George W. Truett does not begin reading the Bible. That gentle, winsome face and those piercing, yet beseeching, eyes sweep every avenue of the church building until at last, when there is a hush akin to that we witness when the hearse moves by, he will raise his voice and gently say:

"Now we are ready to listen to the Word of God."

Then George W. Truett begins his holy and tenderly gracious task of reading in a tone so reverential and appealing that it is like unto the rustle of the wings of angels; and then, devoutly and reverentially, the great master of assemblies and servant of God advances in his reading until the lesson of the hour has thus been addressed to every waiting heart. Then, closing the Book, the preacher oftentimes will say:

"The story from the Bible I have just read is as fresh as though the scene described had occurred this morning." Or "No book reads like this Book."

At another time, tenderly closing the Book as before, he will say:

"The breath of God is on this Book." And every one who hears his words believe all that he has said.

Not long ago an infidel was converted in one of our church services. She had wandered far from God and was so alien to the commonwealth of Israel that she didn't believe anything that was in the Bible, or anything else concerning our holy religion. One of our members invited her to hear George W. Truett preach. She came. She heard. She was deeply impressed. Next day she sought out the friend who had invited her, and said:

"I don't believe a word that preacher said, but I believe that he believes it with his whole heart."

Accepting the insistent invitation that she come again, she was in the church the next Lord's day and in the morning hour gave her heart to Christ. The Scriptures as George W. Truett read the lesson and the sermon as he voiced out of his appealing heart the message indited by the Holy Spirit touched the skeptic's heart and brought her into the way of life eternal.

I recall that once when George W. Truett read the story of Elijah, my own heart became so absorbed in the words he read that I seemed to journey every foot of the way with the great exultant prophet. I saw him time and time again on that last day of his earthly life. I witnessed the eager insistence of Elisha who would not leave him. I journeyed with them to the school of the prophets, and then, following fast upon every footstep, I heard Elijah appeal to Elisha that he go on his way, and Elisha's answer that he would not leave him.

Then, when the climax came, I saw the chariot come down and witnessed the visible presence of Elijah's God in that outflashing flame that lighted up the glorious scene which was to witness, not the death of God's great saint, but his translation out of the earthly life into the life eternal. I saw the chariot

move on upward into the blue of the sky, and saw Elijah's mantle fall—that mantle which thereafter was to rest by the will of God upon the devoted form of the prophet Elisha.

Then I saw the chariot move upward and I seemed to hear the shouts of angels as they convoyed the immortal body of God's great prophet to the land of light and life above. On it sped, not with the zooming noise of an airplane, but silently—as silently as the building of Solomon's temple, in the construction of which no sound of hammer was ever heard. Then slowly, becoming smaller and smaller in the heights ethereal, the celestial chariot was lost to view and I turned to see Elisha, mantle in hand, approach the waves of the Jordan and, by the power of God, divide the waters so that he could walk over on dry ground.

There was another day when George W. Truett read the story of the crucifixion. I had read it many and many a time before, and had taught it in my Sunday school teaching as the lesson recurred now and again through the long years. I had myself preached from it and in the best way at my command I had read this sad recital to audiences where I had sought to bring to them the realization of the tragic text and lesson emanating from that heart-rending day. But somehow when George W. Truett read that Scripture I seemed to see with a vision clarified by the Spirit Divine the whole heart-searching record in a new and holier light.

I journeyed with Jesus up Via Dolorosa. I saw him staggering under the weight of his cross, and then saw Simon of Cyrene walk gently to his side and share with him the burden of that epochal hour. On up Calvary I saw the Savior move, until he reached Golgotha's brow; and there, with my own eyes, as it seemed to me, I witnessed the agonizing scene when the waiting soldiers nailed him to the cross.

Then I saw him on the cross, with his gentle pierced hands outstretched on either side, with his feet nailed fast by alien hands, and with the crown of thorns upon his bleeding brow.

I saw the bloodstains on his face and the blood stream flowing forth from his wounded side.

I witnessed all the suffering the Master of men endured that day and then I saw him when he died. I seemed to hear his heartbreaking cry as he said, "Why hast thou forsaken me?" And then the last faint words that issued from his lips, "It is finished."

Then I saw him taken down, and followed the dear body until it was placed in Joseph's new tomb.

All this I saw as George W. Truett read the Scriptures that so vividly portrayed these tragic scenes. When he had finished I seemed to feel a sense of shock when I found myself in the First Baptist Church meeting house of Dallas, surrounded by kindly friends and outlooking again upon the faces of those whom I knew and loved.

We are admonished by the sacred writer to covet the best gifts, and in my heart I have full many a time coveted the gift the good Lord dowered upon George W. Truett of read-

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ing the Scriptures. It was said of Jesus that "No man ever spake like this man," and I can, after the same similitude, say of George W. Truett's Bible readings, "No man ever read the Scriptures like this man."

We may seek in vain for the hidings of his power. Deeply inwrought into the dear preacher's heart is that solemnity that invests the sacred text with those impressive sanctities that emerge from his Scripture reading. Full many a time before he announces his text we have, through his reading of the Bible, already enjoyed a season of the most gracious worship, and this gift the good man has which I have loved and cherished through the long years is reminiscent of what once I heard John A. Broadus say.

He was speaking of the "preliminaries" of the Sunday morning service, reciting as he went on the lightness of esteem in which on the part of many these so-called "preliminaries" were held. After investing his remarks thereupon with the proper setting, I heard him say:

"If we will count every part of each Lord's Day service as worship we will never again voice a criticism of these preliminaries. It often happens that these 'preliminaries,' so-called, are more important than the weak and wandering sermon that follows."

### BUNKER HILL D. V. B. S.

Bunker Hill Church, twelve miles north of Columbia, out in the country, held a two weeks' Daily Vacation Bible School beginning on Monday following the second Sunday in June.

The pastor and none of his people had ever seen such a school in operation, but we got what information we could and then undertook it by ourselves. We began with an enrollment of 77 pupils and workers. The enrollment increased to 124 and we made a daily attendance average of 89 per cent. The teachers, helpers and children threw themselves into the matter with unusual interest and there was not a dull hour during the whole time.

As pastor, I feel that this D. V. B. S. was one of the best things ever put on in any of my pastorates.

Through the loan of books and other needful articles by the Columbia and West Laurel Baptist Churches we were able to hold the expenses to a minimum.

We recommend the Daily Vacation Bible School to any pastor and church who are willing to do some real work for their young people that will be beneficial.


Yours in the work,

—Bryan Simmons.



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## The Children's Circle

Mrs. P. I. Lipsey

### Bible Questions: Jacob

For Children under 12 Years Old

1. What was the name of Jacob's brother?
2. What were the names of his father and mother?
3. How long did Jacob work for Laban to get Laban's daughter Rachel for his wife?
4. Tell about Jacob's dream at Bethel. Gen. 28:12, 13.
5. When Jacob went home, after staying 20 years with his uncle Laban, how many people did he take with him as his family? Gen. 32:22.
6. Who wrestled with Jacob at Peniel, and made him lame? Gen. 32:30, 31.
7. What new name was given to Jacob? Gen. 35:10.

### For People Over 12 Years Old

1. How did Jacob buy Esau's birthright from him?
2. How did Jacob deceive his old father, and get this birthright?
3. Tell me what the birthright of the oldest son meant to these people?
4. Why did Rebekah send her son Jacob, whom she loved best, away from home? Gen. 27:41-43.
5. When Jacob returned to his home, after being away 20 years, what present did he send to Esau? Gen. 32:13-15.
6. Was Esau still angry with Jacob?
7. Tell about the meeting of Esau and Jacob. Gen. 33:4-11.
8. How many sons and daughters did Jacob have?
9. How did Jacob come to spend his last days in Egypt? Gen. 45:17-19.

Roll of Honor: J. C. Burney, Jr., Laura Clark, Bernice Posey, Ludie Ivey.

Roll of Study: Emaline Burney, J. C. Burney, Jr., Laura Clark, Bernice Posey, Machell Singletary, Ora V. Myrick.

### My dear Children:

Things are certainly looking up in the Children's letters of our Page: we have more this week than we have had for a long time. I am so glad so many of you like our new way of Bible Study, and I believe it will help you all, too, to find the answers in the Bible, and give them. We will have a Roll of Honor, this week, for some who gave some answers without looking in the Bible, and a Roll of Study, for those who found the answers in the Bible, and gave them. I think that the Study is going to do you more good than the Honor: both are all right. I am giving you today questions about Jacob. Every time I put one down, I feel as if I want to make some remarks about it, and explain it. You see, I've gotten a little spoiled, doing nearly all the talking. Now I'm leaving it nearly all to you, and you must keep up the good work.

Our June contribution of \$10.00 for the Orphans has gone to Bro. Miller and we have several dollars on hand for July. We are expecting now not to fall below \$10.00 for each month.

You will be interested in Bro. Miller's letter, and in Miss Leta Mae Lupo's, and in the one from Mr. and Mrs. Benson, who haven't any children of their own, but are good to all children, especially the orphans. With love from,

Mrs. Lipsey.

Jackson, July 7, 1931.

Mrs. P. I. Lipsey  
Clinton, Miss.

Dear Mrs. Lipsey:

In behalf of our orphan boys and girls whom we are having a struggle to care for, I want to sincerely thank you and your splendid Circle

for your recent contribution. This contribution will help us in our efforts to properly care for these orphan and dependent children. I am sure that this donation was made at a sacrifice, and we appreciate it very much.

Again thanking you and your circle for your assistance and fine spirit of cooperation, I am,

Very sincerely yours,

MISS. BAPTIST ORPHANAGE,  
O. C. Miller, Supt.

Hazlehurst, July 2nd, 1931.

Dear Mrs. Lipsey:

I am sending a few lines for our Page, and also thanks to Bro. Lipsey for his kindness about the paper.

I am thankful to say my brother's health is much better, but my dear father, 80 years old, is just up and down.

I get so much help out of The Record, especially Bro. Lipsey's Page, and the Sunday School lesson. I am keeping up the daily Bible readings.

I'm sorry I had to let a sister take my chickens this year, and keep them for me, as I'm in the field with a truck crop. I haven't raised any at all, nor had any eggs, but I hope to get them home soon.

With much love, I send good wishes for you and your work. Please remember us all in daily prayer.

Leta Mae Lupo.

I hope the truck crop has been doing well, dear Miss Leta Mae. Times are hard, but I believe they are getting better. Here is a special verse for you, one that I will take for myself, too, today: Is. 26:3. I will be sure to do what you ask.

Newton, July 1, 1931.

Dear Mrs. Lipsey:

May I join your Circle? I am nine years old and will study the fifth grade next year.

I have been reading the Children's Circle ever since I have been big enough to read papers.

I live out on a farm with my mother and father, four sisters, and two brothers.

There are lots of berries out here, we pick anywhere from one gallon and a half to three gallons every other day. Yours truly,

Mamie R. Skinner.

And I suppose, Mamie, you and the other children have furnished mother all the berries she can put up. What a good time you will have next winter, with jam and jelly and blackberry pie! Write us again and tell us what you're doing.

Crystal Springs, July 4, 1930.

Dear Mrs. Lipsey:

I like the Bible Study this week. I suppose I shall be on a Study Roll because I looked up the answers in the Bible. Your little friend,

Lura Clark.

P. S.—Mrs. Lipsey: I already knew two of the questions. I am sending a dime for the orphans.

That puts you on both the Rolls, Lura. We are glad to have the dime for the Orphans.

Tchula, July 5, 1931.

Dear Mrs. Lipsey:

Here are the answers to my questions. I looked at my Bible for the 2nd, 5th, and 8th. I am 12. I will be in the ninth grade next year.

Your friend,

T. C. Burney, Jr.

This puts you on both the Rolls, T. C.

Purvis, July 5, 1931.

Dear Mrs. Lipsey:

We read the Children's Page every week. We sure do enjoy it. We haven't any children of our own, but we love little children very much, I

think if one is a child of God he can't help but love the little one.

Enclosed find \$1.00 for the Orphans. Will try to send more later. Hope it will do some good.

Much love to you, the Page friends, and the orphans.

Mr. and Mrs. Dent Benson.

What would the orphans do, dear friends, without people like you, with father and mother hearts? We thank you so much. I have not forgotten you have come before this with gifts of love.

Florence, July 2, 1931.

Mrs. P. I. Lipsey  
Clinton, Miss.

Dear Mrs. Lipsey:

I thank you so much for printing my last letter.

I know your little grand-son is sweet; I love little babies.

I am answering the Bible questions. Hope they are right. My mother is writing them for me—I am afraid you can't read my writing. Find enclosed fifteen (.15) cents for the orphans. With much love to all,

Machell Singletary.

I don't know, Machell, whether you answered out of your memory, or looked in the Bible, but I am putting your name in the Roll of Study.

Crandall, R. No. 2.

Dear Mrs. Lipsey:

We received our "Record" yesterday. So I have answered the questions you gave us, without looking in the Bible. Did I get them right? Hope so. I'm so glad there is something we children can do. I am fifteen years old and enjoy reading so much. Hope to send some money for the orphans soon. Your friend,

Ludie Ivey.

That's fine, my dear. You were smart to get them all without looking.

Route 1, Box 58,

Lucien, Miss., July 3, 1931.

Dear Mrs. Lipsey:

I suppose you have forgotten me, as it has been so long since I have written, but I read the Page every week.

I am going to try to answer all of the questions. I had to look in the Bible for some of them this time.

I hope to be on the Honor Roll next time. I will write you again soon and stay longer.

Much love to all.

Bernice Posey.

I like the Study Roll just as well as the Honor Roll, Bernice. You are learning something to get on that.

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Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

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Hattiesburg, Mississippi.

## WELCOME HOME

We feel like we imagine the prodigal son felt when he returned home after his wanderings in "a far country". Surely he could not have received a warmer welcome than we have received from the Baptist churches in Hattiesburg. We are especially grateful to Dr. Lipsey for his words of welcome and commendation in a recent issue of The Baptist Record, and to our good friend, Dr. Ben Cox, of Memphis, for the assurance that his people are remembering us daily in their prayers. Several weeks ago we filled the pulpit at Immanuel Church and will supply again next Sunday evening. We also conducted a prayer service for Dr. Barnhill, of the Main Street Baptist Church. Over one hundred were present.

Churches desiring to know something more about our standing and ability may write Dr. J. L. Johnson, Rev. H. L. Spencer, or any Baptist minister in Hattiesburg. We prefer a field in Mississippi but will go anywhere regardless of salary.

Just received a letter from our old friend, Rev. Allen, minister of the Baptist Church at Pass Christian, welcoming us to the fold. May God bless the many friends who are greeting us with open arms and warm hearts. Brethren pray for us.

—Mr. and Mrs. A. R. Adams.



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# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Our Assembly

Beginning Sunday, July 26th, in the Mississippi Woman's College Buildings at Hattiesburg, the Mississippi Baptist Assembly will be held. Those who used to attend the assemblies at Hattiesburg will remember what a good time we had together there and will of course want to attend this one this year. To those who have never attended one of the Hattiesburg Assemblies we say, "Try it once and be convinced"—Five days for FIVE dollars if you come in clubs of TEN. Five days for \$6.25 if not in a club or \$1.50 a day just for part time. Come along and be happy with us. Write us for further information.

## Some New Ones

**Mt. Zion—**  
We are happy to add to our growing list a new union from the Mt. Zion church. They recently organized with the following officers being elected: Pres., Louise Griffith; Vice-Pres., Bettie M. Smith; Secretary, Margie Smith; B. R. L., Eugene Brown; Chorister, Wayne; Pianist, Edna Smith; Group Captains, Henry Lee and George Berry.

**Sharon—**  
We are indebted to Mr. L. H. Sims for reporting to us a newly organized Intermediate B. Y. P. U. at Sharon church, Laurel R. F. D. We are happy to add this new Intermediate union to our list and hope to have some good reports from them all long.

**West Laurel—**  
A new Intermediate union in the West Laurel church has been organized and named "Mother Smallwood B. Y. P. U." Mrs. Jewell Boutwell is their efficient leader and we shall expect this fine group of boys and girls to set a pace for all other unions in the church.

**Summerland—**  
A new Junior B. Y. P. U. is reported for the Summerland church with Mrs. Irby Jones chosen leader. We are glad to see these fine Juniors added to the Training Service of the church, for it means stronger Christian men and women for that church a little later on.

**Sylvarena—**  
The Sylvarena church in Copiah Co. of which Bro. Oscar Autritt is the successful pastor, adds a Junior B. Y. P. U. to their list with Miss Hazel Ferguson chosen as leader. Congratulations to Sylvarena. We shall look forward to reporting this union among our A-1 unions at the close of this quarter.

## College Hill Intermediates Awarded Bible Readers Certificates

Two more of the College Hill, Calhoun Co. Intermediates have kept up their Daily Bible readings for a year, and have been awarded the one year certificate. They are: Elma Reese and Frances Weaver. This is a fine example these young people are setting for all other Intermediates and I hope this notice

may help others to decide to follow the example.

## Copiah Co. Associational B. Y. P. U. Holds Zone Meeting

Zone One of the Copiah Co. Associational B. Y. P. U. held its regular Quarterly meeting June 21 at 2:30 o'clock with Damascus church. A Program on Christian Living was rendered. Bro. Lee of Jackson led the singing. In addition to the splendid local talent we had one of the young ministers who might be introduced thus: I don't know, but they say, there happened along at Mississippi College one day a young man by the name of George Gay, who brought us a wonderful sermonette on "How the B. Y. P. U. Helps Young Christians in Making Decisions", and then the amalgamated assortment of personality that travels around about and through the state of Mississippi bringing joy, happiness and good to both young and old wherever he goes, and who the poet must have had in mind when he wrote "The Man Behind the Smile" was with us—of course this was Bro. A. W. Talbert. Bro. Talbert brought us an inspirational address on Choosing a Life Work. How important it is that we young people listen to the highway that is calling for everyone must decide the way the soul shall go! There was one person—Mr. Clifton Tate, of Hinds, Holmes and the free state of Rankin visiting us again. Clifton always has a word to say that just, so to speak, fits the occasion and makes one feel and say "I press on". There were other visitors also and were very welcome. The following churches comprise this Zone—Bethel, Carpenter, Damascus, Gallman, Shady Grove, Smyrna. This is the largest zone in Copiah Co. and every church in the zone was represented except one. The Attendance Banner was awarded to Shady Grove B. Y. P. U. Damascus gave us such a cordial welcome we all decided we want to go there again. The next meeting will be September 20th at Carpenter.

Aubrey Kilcrease,  
Zone One Leader.

## B. M. C. STUDENTS STILL AT WORK

The students of B. M. C. do not allow the work of their religious organizations to lag during the summer months. As the temperature on the mountain's height rises each day, so increases the zeal to work for the advancement of God's kingdom here on the campus. With the beginning of the second semester of their summer term new officers were elected for each organization in order to give more students an opportunity to learn the duties and responsibilities of the officers of each organization so that when they do go out to their separate communities to teach, they may be more able to lead in the religious activities in

helping to bring the Master's kingdom in.

Each organization is growing spiritually. The members are drawn closer to God and to each other with every assembling together of themselves.

## GRACE MEMORIAL CHURCH, GULFPORT

The Men's Gospel Club is increasing in attendance and interest. Bro. Roberson, our Superintendent, is one noble Superintendent. He recently disappointed himself by taking his vacation at home, for the good of the Sunday School. The attendance of the entire school has reached 418, but is off just now on account of hot weather. It has been said that people on the coast always loose interest in warm weather. It seems to me that people who are afraid of heat should live better. Rev. Oscar Harris preached the sermon to the Gospel Club July 5, and Rev. P. S. Dodge, the pastor, the 12th, and announced that owing to many compliments on Rev. Harris' sermon, he has asked that speaker to take the pulpit at the Men's Gospel Club July 19. Rev. P. S. Dodge has secured Deacon W. R. Cory, of Pass Christian, to teach the book of Revelation at the Wednesday evening prayer service, beginning July 15, 8 p.m. Bro. Cory has had years of study in this book, and teaches a class in Gulfport every winter. We feel we are going to have a profitable study.

Brother John Z. Jones, the oldest deacon in the First Church, celebrated his 86th anniversary of his life July 12, in a special service at Cronia Hall, 23rd ave. and 25th st. Rev. Oscar Harris preached the sermon.

Rev. P. S. Dodge is putting new life into every department of the church work. We are justly proud of him.

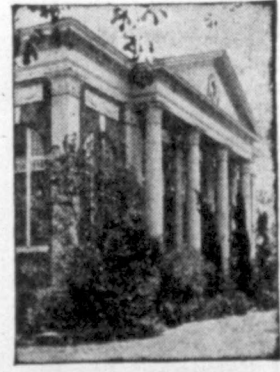
## SILVER CREEK, PIKE CO.

The revival meeting at the Silver Creek Baptist Church began on July 5th. Dr. J. W. Mayfield, pastor of the First Baptist Church, McComb, and half time at Silver Creek in the afternoon, did the preaching.

He is a real pastor-evangelist. He knows and loves the Lord and His Word. He is a man who also loves men and they him. The preaching was plain, pure, and pungent.

Dr. Mayfield has earned a warm place in the hearts of the people of Silver Creek. His work with them was very constructive.

Bro. Eric Dykes led the singing and the people entered into all the services most heartily. The co-operation has been beautiful and appreciated.



The meeting closed on Thursday evening of the same week. The visible results were twenty additions, twelve for baptism and eight by letter, and a host of others rededicated their lives to the Master.

The writer was happy to have the privilege to attend the evening services, for this is my old home church.

We thank the Lord and take courage. To Him be all the honor and the praise.

Fraternally yours,  
—J. Albert Terrell.

## BEULAH MEETING

My meeting at Beulah, Simpson Co., lasting seven days, closed Friday the 10th. I did my own preaching. Brother L. I. Thompson was with us and preached one sermon. We had great crowds all the time; had six or seven hundred every day, some eight or nine hundred at night. Never saw better order. We had an old time revival. We had our greatest day Thursday—Old Folks Day. We had 38 over 50 years old. Our singing was fine, led by two of our own members, Math Hughes and Sam McNair. There were 32 members added to the church, 20 by baptism and 12 by letter. The church elected three more deacons, who will be ordained next meeting. They are T. M. Brown, H. C. Thornton, and J. J. Mangum. The Lord be praised for His blessings.

—D. W. Moulder.

## OLD ASSOCIATIONAL MINUTES WANTED

For Minutes of the Mississippi Association from 1811 to 1834; and the Pearl River Association from 1820 to 1834, I will pay a good price for one or all. Also Springfield Association for 1895.

M. R. Cooper,  
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Richmond, Va.

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M. P. L. Berry, President.

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CARLYLE CAMPBELL, President  
Hartsville, South Carolina



**RIDGECREST Y. W. A. CAMP**  
**Mrs. R. L. Harris,**  
**President Tennessee W. M. U.**

"Come ye apart for awhile."

In this busy-rush-a-day world truly there is magic in even a sentence like this, but when you have the actual experience of seeing it translated into ten whole days at Ridgecrest it grows into a mountain peak reality.

For the last eight years Y. W. A.'s from all over the south have "come apart" for ten days in June for the Southwide Y. W. A. Camp at Ridgecrest. Thousands have "looked unto the hills, from whence cometh their strength." Could their memories be written there would be unnumbered volumes.

The magic slippers of Cinderella have carried us with our missionaries to every Southern Baptist mission field. For ten days we have walked with them in their home life, their educational, medical and evangelistic work. We have caught their joy in telling to those who know Him not, the story of Jesus. This year Miss Pearl Johnson and Miss Ida Paterson thrilled our hearts with actual experiences and we saw China with her teeming millions, in far greater reality than ever before.

Miss Lolita Hannah overflowing with her love for Japan brought to us these charming people who are hungering and thirsting after the living God.

Miss Mallory, from her trip to South America last summer brought touches of life and opportunities that can never be forgotten, while Mrs. Maer of Temuco, Chile, filled our souls with a longing to have a part in the great work to be done there. Mrs. Una Roberts Lawrence in her messages "Around the American Mediterranean" made us see—as only she can—that vast territory and our unlimited opportunity for service to our nearby neighbors. If one ever had the privilege of sitting in one of Miss Leachman's classes on Home Missions, the indelible impression of our own dear Homeland and its untouched missionary opportunities would ever loom before our mind's eye. There were classes in Stewardship in Life and Womanhood as well as Methods. When you look back and recall all the wonderful things you enjoy in ten short days you are more fully convinced that you did walk in Cinderella's magic slippers. This year our hearts were saddened by the home going of Dr. Sallee, who was to have brought us daily messages, and the inability of Mrs. Cox to be with us, but the presence of Miss Mallory and Miss Mather was a source of continual thanksgiving.

We had the largest, most purposeful camp in all the years: A total enrollment of 373. All the southern states but New Mexico and Arizona were represented. North Carolina had the largest enrollment, Tennessee second. Bank failures, drouth and general depression had caused these young hearts to seek first things. This is indeed the finest, most capable generation the world has ever known. They measure up in a way that causes us to exclaim, "Bless the Lord O! my soul and all that is within me bless his Holy Name." There were

Grace McBride Y. W. A.'s from our Baptist Hospitals in St. Louis, Memphis and New Orleans. Think what it means to be a consecrated Christian nurse, knowing Jesus went about healing the sick and they can truly follow "in His steps." The Business Y. W. A., those fine girls whose daily toil and grind in offices and behind counters can know that Jesus said "Render unto Caesar the things that are Caesar's and unto God the things that are God's." How much stronger they return to their fields of labor for their mountain top experience. The College Y. W. A.'s who have many doubts and perplexities are hearing more clearly the call "study to show thyself approved unto God a workman that needeth not to be ashamed." Then that large group of Y. W. A.'s made up of the rank and file of our home girls, the "Martha's and Mary's" who return fully appreciating that "they can do all things thro' Christ who strengtheneth them." Perhaps some one will ask "Well who are these Y. W. A.'s? Dear friend they are our next trained workers. Time flies rapidly, we will find them in a very short while, the wives of our young preachers and young deacons, Sunday school teachers, W. M. S. presidents, Junior organization leaders, and last but by no means least missionaries to take the places of those called higher. They have been rooted and grounded in stewardship living. They know the work and the workers and will go out to live their watchword, "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

No church could do a finer piece of work than send some of their choicest to camp next June. Every missionary society could send one or assist several. The very air at Ridgecrest is charged with the Spirit of Christ. Our missionaries' children, our grown up girls from our orphanages and our high purposed young people who are working their way through college, form the working force in dining hall and dormitories. The congeniality between these and those attending the Camp often results in life long friendships. No girl who attends a Y. W. A. Camp will ever get away from the wonderful things she hears from Southern Baptist leaders and the quiet Christian manner of our beloved Miss Pearl Bourne, who is Camp Director. She sees in Ridgecrest and those assembled there a beautiful Christ-like spirit as well as the glories nature has so lavishly bestowed in flowers, waterfalls and mountain peaks. She feels as she draws near the Master in her morning watch in some laurel nook, to the close of day when Vespers are held beside the lake, that it is indeed a privilege to have lived this day.

When the bugle blows at ten thirty and some state group goes up and down the halls singing "Day is done! Gone the sun from the lake, from the hills, from the sky—All is well, Safely rest. God is nigh;" one feels a joy in her soul that the God of Abraham, Isaac and Jacob in the same yesterday, today and forever. Truly we have met Him face to face at Ridgecrest. As we

close our eyes for the night's refreshing sleep we rededicate ourselves to Him and His service in trying to guide Young women to a larger life of usefulness and service that the world may know that "Jesus shall reign where e'er the sun doth his successive journeys run."

So interest your Y. W. A.'s to join us next year at Southwide Camp and so let His will be done on earth and prepare for His world wide program.

**A TRIBUTE TO DR. SALLEE**

Many brethren have written kind and worthy words concerning our departed friend and brother, Dr. W. E. Sallee. As I have known both Brother and Sister Sallee perhaps longer than some of the Brethren, I venture to write a line of appreciation of the Lord's anointed. I have known Brother Sallee since his early boyhood days. When he was but a high school student his father, Dr. J. W. Sallee, and I were neighbor pastors in Kentucky. I was in his home many times and knew "Eugene" quite well, also, Miss Mammie, who taught music in the college of which I was president, and who is now Mrs. R. T. Bryan of China.

Brother Eugene was even then a great church worker among the young people, but little did I dream the Lord would some day lay His hand on him and make of him a great foreign missionary. I knew his wife, Miss Annie Jenkins, long years before he knew her. When I was pastor in Waco, Texas, I was in the home of Judge Jenkins many times and knew Miss Annie as one of the most consecrated young ladies I ever met.

But little did I think at the time that the Lord would send her to a far off mission field, and that she and Brother Eugene would become co-workers in benighted China as two of our great foreign missionaries. I was present, however, at the La Port Encampment when at the close of Dr. Truett's great address Miss Annie surrendered for the work of missions. In the going of Dr. Sallee a truly great man of God has fallen. Southern Baptists and China mourn together in one common cause in the loss of Dr. Sallee, but our loss is heaven's gain and our grief is his joy. Heaven and earth are the richer for his having lived, and he is far the happier in having died, for "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them".

Blessings on the memory and work of Dr. Sallee, and may the Holy Spirit bless, comfort, and guide dear Sister Sallee through these her darkest hours and longest days and deepest sorrow!

—G. W. Riley,  
 Clinton, Miss.

**FORWARD STEPS AT THE W. M. U. TRAINING SCHOOL**

It will be of interest to the denomination generally to know that at the annual meeting of the Board of Trustees it was decided to change the degrees given at the Woman's Missionary Union Training School

**In Memoriam**

We, the committee of resolutions submit the following:

First, That as the Death Angel came into our midst on May 29th, 1931, and carried away Mrs. Carrie Webb, we resolve that her departure has brought sadness to the West Laurel Baptist W. M. U. and we keenly miss her congenial fellowship and wise council at all times.

Second, That in her death was lost a loving wife and companion, a devoted mother and sister, a devout Christian W. M. U. worker and Sunday School teacher, and neighbor and friend.

Third, That her work and service will be treasured in the heart of the W. M. U. and be a memory to all who come under her influence and that our loss is heaven's gain.

Fourth, That we send a copy to her family, one to our president and her sister, Mrs. O. B. Rogers, one to The Baptist Record to be published, and one on our own minutes.

Respectfully,

Mrs. W. O. Chatham,  
 Mrs. F. A. Hendry,  
 Mrs. S. C. Dennis.

from Bachelor and Master of Missionary Training to Bachelor and Master of Religious Education.

According to the requirements for the B. R. E. degree, it will have the same standing in the field of religious education as the B. A. or B. S. in Education has in the secular field.

Students who have a Bachelor's degree in Arts, Science, or Religious Education may work toward the M. R. E. degree. Ordinarily the course of study required for this degree will cover two years, as it is intended to furnish thorough preparation for leadership in the fields of religious education and mission work. Opportunities for graduate study will be offered in Bible, Missions, Religious Education, Church History, Theology and Social Work.

Any young woman interested in such work would do well to get in touch with the W. M. U. Training School, 334 E. Broadway, Louisville, Ky.

**BOLIVAR, TENN.**

Since the coming of Rev. Lyn Claybrook to the First Church, Bolivar, Tenn., last November this church has been having conversions and additions all along. Pastor and people pray for and expect the lost to be saved and God has been honoring at least a little faith. The baptistry is used constantly and sometimes the candidate wants to go to the river. Nothing will satisfy the pastor except for someone to be saved or do the will of God and join the church every Sunday. This is as it should be. The annual "Protracted Meeting" is a fine thing if the churches do not come to depend upon it and think of it as the only time to claim the lost. For when this happens it becomes a curse. That God will give us a revival that will result in earnest prayer and effort for the lost the year around, is and should be all our prayer.



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#### ORPHANAGE NEWS ITEMS

Recently a little girl came to us as our "adopted" daughter with the following history; about ten years ago a man was killed in an accident in western Texas. His dying request was that a certain friend of his should care for his unborn baby. The shock of the accident was such as to send the mother to the insane hospital, where the child was born, and where the mother died at the birth of the child. The friend, who was not married, cared for the child for five years and then brought it to the home of his mother in Mississippi. The mother of the friend cared for the child for five years, and she recently passed away. The friend has not been heard from for a few years. Therefore the child had no known living relatives or friend to care for it. If it were not for the Baptist Orphanage we wonder what would become of such children.

A little more than \$5,000.00 was received during the month of June for the Orphanage work. Among the contributions was a donation of a dollar each by three members of the Old Soldiers' Home near Biloxi, and a donation of \$10.00 by St. Andrews Church of Jackson.

The operating expenses of the Home for the month of June were

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Chills  
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about \$2,000.00. We averaged at least 240 children for the month. Thus we see that it cost less than \$10.00 per month, per child, including salaries of employees, food, clothing, water, light, medicine, etc. Several W. M. U.'s, Sunday Schools and individuals have adopted the policy of sending in \$10.00 for one or more months to pay for the "keep" of a child.

During and following the revival held by Dr. J. N. McMillian at the Davis Memorial Church, about ten of our children united with the church.

—Winnie Haimes, Reporter.

#### JUNE IN CONNECTICUT

When I was a boy, the distance from Clinton to Connecticut seemed very great, but now that I am here, the distance from Connecticut to Clinton seems very small, only a minute by telephone, and a few hours by aeroplane.

I am spending June and a part of July near Stamford, where my son George has a summer home, beautifully situated right on the Stamford Bay, away from the heat and the noise of the city, and where cool breezes blow most of the time, and we scarcely ever have a really hot day.

George and Paul, with their wives and children, are spending the summer here, commuting to New York City, for business. They are very busy men, with heavy business responsibilities, and with little time for home relaxation and enjoyment. They are due in their New York office at 9 a.m., which means an early breakfast, a two mile ride to the railroad station, and then one hour on the train, returning home at 8 p.m. for dinner, but sometimes, because of extra pressure of office work at 10 or even 11 p.m. I wonder how they stand it, but they have youth and health, and seem to keep cheerful and hopeful.

Stamford is a prosperous and growing town of 50,000 inhabitants, with many beautiful residences, 20 clubs, 9 charitable organizations, 4 theatres, 94 restaurants, 14 hotels, 15 beauty shops, a fine bus service to adjoining towns, also to New York City, New Haven, and Boston, and at least 50 trains a day pass this station to and from New York City. Stamford has 39 churches, 8 Catholic, 8 Methodist, 4 Congregational, 4 Episcopal, 2 Lutheran, 2 Pentecostal, 3 Greek Orthodox, 2 Union, 1 Christian Science, 1 Universalist, 1 Presbyterian, and one Baptist. Baptists are next to the oldest denomination in town, dating from Nov. 3, 1773, when they were organized as a church with thirty members. In the early years the church was greatly blessed with revivals, and soon acquired a place of influence, and much prestige in the community. During the first seventeen years this church sent out over one hundred members to constitute three separate churches, which was certainly a good evidence of its evangelistic and missionary zeal. The church has usually had prominent men as pastors, among them being Dr. Manning, afterwards the President of Brown University. The present pastor, Rev. Judson C. Hendrickson, is just completing

his seventh year. Soon after reaching town I met him, and agreed to speak at the prayer meeting. We had an attendance of 30, all attentive and appreciative, while I spoke thirty minutes on some matters about which I have no doubts, and that give me great joy, peace and satisfaction. God, Jesus, the Bible, and Heaven. That same week I attended the final meeting, for the season, of the Stamford Ministers' League. They had under discussion the advisability of installing religious education as an integral part of the public school curriculum, one school period each week being set aside to allow the children to attend religious education classes in their individual churches. Opinions were divided, and no definite conclusion was reached. We had lunch together, and by special request I made a short talk on some of my experiences abroad, especially connected with my life as a missionary in Italy. Italy is attracting unusual attention just now, because of the contest between the pope and Mussolini. I see no hope of a satisfactory settlement of this matter. The pope as pope can not yield, and Mussolini as dictator, and with his plan for Italy, will not yield. He has determined that there shall be no religious persecution in Italy. I have just had an interesting letter from Dr. Whittinghill, the Superintendent of our Italian Baptist Mission, and he rejoices that Mussolini has taken this firm stand. He also says that 1930 was the best year our Italian Mission has ever had. Our new generation of preachers, and some of them are very fine and capable men, do not come from Catholic families, but from our own Baptist homes, and from our Baptist Sunday Schools. By praying for Dr. Whittinghill and his collaborators, every reader of The Baptist Record can do valuable mission work in Italy.

—John H. Eager.

Stamford, Conn.

#### GRENADA

Last Sunday, July 5, was a "Red letter day" in our church. Our pastor, Dr. J. H. Hooks, is this month preaching a series of sermons on High Lights in the Life of the Apostle Peter, as follows: Peter's Romance of Faith, Peter the Great Giver, Peter the Distant Disciple, and Peter the Great Evangelist. He preached the first of this series last Sunday morning, with one addition, and at the evening service we observed both the Lord's Supper and the ordinance of baptism, with four for baptism. Many spoke of this as the most beautiful service of its kind ever held in our church. The interest and attendance at our church is holding up fine, notwithstanding the extremely hot weather.

We understand that the pastor and his family will spend their August vacation on a motor trip to include Asheville, N. C., Louisville, Ky., and Washington, D. C.

—A Member.

#### Polite Doc

A country doctor was driving down a narrow road, on his way to visit a patient, when he noticed an old woman in the middle of the road picking up sticks. Pulling his horse up to prevent running over her, he said, rather sharply: "Women and donkeys are always in the way."

"Well," said the woman, "stepping to one side, 'I'm glad you've got the manners to put yourself last.'"

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Continued from page 7

Executive Committee with State and Southwide secretaries, held in September 1930, which was adopted by the Convention (see pages 27 and 28, 1931 Annual) to-wit: (1) That administration expenses shall consist of the salary and expenses of the General Secretary, office rent and expenses, stenographer, etc., insofar as they are employed for the whole Program. (2) That Promotion expenses shall consist of the salary and expenses of field men employed to work exclusively for the whole Program, advertising and literature used to promote the whole Program, expenses of the Woman's Missionary Union and any other expenses incurred in the promotion of the Cooperative Program. These, in our judgment, would not include appropriations for State papers. In view of this we urge that the State papers be given earnest consideration by State Boards and that everything possible be done to increase their subscription lists and financial stability. (3) That these expenses be taken out before funds are divided, which automatically prorates the expense of the basis of percentages adopted by the states. (4) That every possible reduction in overhead expense consistent with efficient administration be made in order that more money may be had for the missionary work of the denomination.

## 2. Ratio Between State and Southwide Causes

We recommend that the Promotion Committee recognize the 50-50 division as between State and Southwide causes as the proper basis for cooperation and that each state be urged to keep that ratio as its ideal; that in such states as may find it impracticable to adopt the standard ratio at present, that as liberal provision as possible be made to support Convention causes; that in any state where local conditions serve to prevent the adoption of a reasonable proportion for Southwide causes, the Promotion Committee request the privilege of aiding such state in the solution of the problem of raising Southwide funds.

## 3. Preferred items

We recommend that the Promotion Committee re-affirm the conviction expressed by the joint committee last year "that it is not a wise policy for any state to put any state cause in the general program as a preferred item for any amount to be taken out of the funds of the whole Program," and that in order to maintain the principle of equitable cooperation State emergencies be provided for out of state funds.

## 4. Handling Southwide Funds

We recommend that the funds allocated in the several states to Southwide causes be sent as at present at the close of each month to the Executive Committee at Nashville, Tenn.

## 5. Special Campaigns

We recommend that special campaigns of every sort be avoided except in cases of emergency with a view of uniting all our people in the support of the Cooperative Program to the end that both State and Southwide contributions may be stabilized, thus enabling the various interests to reduce their debts and carry on their work in a satisfactory manner.

—T. L. Holcomb	J. J. Lawton
R. B. Gunter	J. J. Hurt
E. Godbold	F. F. Gibson
O. E. Bryan	Joseph T. Watts.

The committee to confer with the Committee of Conference from the executive committee reported through J. E. Dillard as follows, and the report was unanimously adopted.

For the sake of clarity and as a guiding principle in determining the functions of the Executive and Promotion Committees we make the following general statement:

The Promotion Committee is a Committee of Southern Baptists as a whole and not of the Southern Baptist Convention exclusively. Therefore all matters concerning the Southern Baptist Convention exclusively should be handled by the Convention itself or its Executive Committee, and matters of a promotional character relating to the Southern Baptist Convention and the State Conventions should be handled by the Promotion Committee.

Therefore we recommend. 1. That the determination of the objects to be included in the coop-

erative program and the distribution of funds to these several objects be referred to the Executive Committee with the request that it assume these tasks.

2. That the communication from New Mexico being purely a Southern Baptist Convention matter be referred to the Executive Committee.

3. That the Promotion Committee assume the task referred to it by the Executive Committee with reference to the Radio.

4. That the situation in Arkansas be considered and disposed of by the Promotion Committee. The chairman was instructed to bring this matter to the attention of the Convention next May.

Chas. E. Maddry, Chairman of the committee on Division of funds between State and Southwide Causes made the following report which was adopted.

The following action was taken by the Southern Baptist Convention last May. "We recognize the 50-50 division as between State and Southwide causes as in general an ideal. However, there may be some states which can give more than 50% to Southwide objects and we urge that this be done wherever and whenever possible. On the other hand there may be other states where local conditions make this impracticable at present. Where this is the case we urge these states to make as liberal provision to Southwide causes as their circumstances will permit and to keep constantly before them the aim to increase their percentages to Southwide causes as soon as this is practicable."

Interpreting this resolution, we would say that the division of funds as recommended should be made of all distributable receipts without the deduction of any preferred items.

Maryland, Virginia, Kentucky and Tennessee are now on the 50-50 basis.

Alabama, Florida, Mississippi, Missouri and South Carolina are on the 55-45 basis and are requested to consider the moving up to the 50-50 basis.

Until Arkansas Baptists can work out their problem we recommend that the Southwide interests be presented to the churches of that state by the Promotion Committee as requested by the Arkansas Convention.

Georgia is making a worthy and commendable effort to come back to the 50-50 basis.

As New Mexico presents great problems to both State and Home Missions we recommend a 35-65 basis as a worthy goal for that state and in view of the agreement between the New Mexico Convention and the Southern Baptist Convention under which New Mexico was to pay \$5,000 per year to Convention causes we recommend that the importance of this matter be brought to the attention of the New Mexico brethren. For the year 1930 that state paid only \$2,482.08.

The District of Columbia divides on the basis of 40% for the District and 60% for the Northern and Southern conventions, divided equally, which seems satisfactory.

In Oklahoma the basis is 60-40. They are asked to consider coming to 55-45 ratio.

We find that the Louisiana Convention is now dividing on the basis of 15 for the South and 85 for the State. In justice to Louisiana it should be said that a large part of the cooperative funds now go for debts on the Baptist Bible Institute and the New Orleans Hospital. The Louisiana representative at this meeting hoped to increase the amount for convention objects to 20 or 25%.

Illinois divides on the basis of 70-30. It is hoped by their representatives to increase the convention fund in the near future.

We are convinced that Texas Baptists cannot greatly modify their present method of providing support for convention causes, but we are assured by trusted Texas leaders that it is the earnest purpose of Texas Baptists to come to the 50-50 basis at the earliest possible time. In the meantime they expect to provide during 1932 the sum of \$225,000, including designations.

The chairman announced the following standing committees:

## Survey and Information

Jas. W. Merritt, Chairman, Chas. A. Jones, Thos. J. Watts, J. E. Byrd, J. E. Lambdin, F. F. Gibson, John W. Inzer.

## Formation of Program

T. L. Holcomb, Chairman, T. B. Ray, R. B. Gunter, C. M. Thompson, D. F. Green, R. F. Lawton, F. A. Davis.

## Every Member Canvass

J. H. Anderson, Chairman, Miss Kathleen Malory, J. B. Lawrence, J. T. Henderson, M. E. Dodd, John R. Sampey, J. C. Owen.

## Literature

I. J. VanNess, Chairman, T. C. Skinner, C. M. Brittain, W. W. Hamilton, O. E. Bryan, S. S. Bussell, N. B. Perkins.

## Publicity

Jos. T. Watts, Chairman, Jos. E. Brown, John E. White, L. R. Scarbrough, J. J. Hurt, J. J. Lawton, E. W. Reeder.

## Recruiting and Training Workers

J. H. Buchanan, Chairman, E. Godbold, L. E. Barton, J. B. Rounds, J. Howard Williams, S. H. Templeman, W. G. Upchurch.

## Central Committee

J. H. Anderson, T. L. Holcomb, Jas. W. Merritt, Jos. T. Watts, J. H. Buchanan, Chas. E. Maddry, W. J. McGlothlin, F. F. Brown.

At a meeting of the committee held on Wednesday morning the chairmen John R. Sampey and Jos. T. Watts were instructed to prepare a full report of the proceedings of the promotion committee including the reports adopted, furnishing the same at once to the members of the committee and also sending copies to all denominational papers in Convention territory.

The following resolution was adopted:

The Southern Baptist Convention hereby expresses its hearty appreciation of the visit of W. H. Bowler of the Northern Baptist Convention especially the suggestion that we cultivate a larger fellowship and cooperation with the Baptists of the North. The suggestion of a simultaneous Every Member Canvass is hereby referred to the Committee on the Every Member Canvass.

The following resolution offered by J. J. Hurt was unanimously adopted.

Resolved:

1. The Promotion Committee, in session at Birmingham July 8th, has faced frankly and seriously the financial obligations of our Southwide institutions and Boards.

2. It does not seem expedient to launch any extensive campaign for funds during the prevalence of business conditions.

3. We pledge our most serious and continued consideration of these financial obligations; and our purpose to liquidate them, as soon as business conditions will warrant some special effort, in addition to our regular budget offerings; provided such offerings do not prove sufficient to liquidate such obligations.

The committee on location of headquarters, J. B. Rounds, Chairman, recommended that temporary headquarters be established at Knoxville, Tenn., with the further recommendation that the location of permanent headquarters be referred to the promotion committee at its first meeting after the Southern Baptist Convention.

The chairman was requested to prepare an article for the Baptist papers giving an interpretation of this meeting of the promotion committee.

The following resolution was offered by Francis A. Davis and unanimously adopted.

Recognizing that a budget does not command the support of men of means to the extent of their ability, we recommend that in January 1931 a committee of one layman from each state be appointed as a Special Gifts Committee, whose function it shall be to interest men of means through special gifts in the various phases of our denominational work by bringing such men in contact with the heads of our various institutions and Boards. This committee to be appointed by the chairman of the Promotion Committee and to function under the direction of the Promotional Secretary.

On motion of Chas. A. Jones the matter of apportioning to the states \$9,000,000 set as the goal of the cooperative program for 1932 was referred to the Central Committee, the state secretaries and the executive secretaries.



# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., July 23, 1931

NEW SERIES  
VOLUME XXXIII. No. 30

## SUNDAY SCHOOL ATTENDANCE JULY 19th, 1931

Jackson, First Church.....	607
Jackson, Calvary Church.....	677
Jackson, Parkway Church.....	185
Jackson, Northside Church.....	65
Jackson, Davis Memorial Church.....	373
Meridian, First Church.....	609
(Offering \$37.52)	
McComb, First Church.....	458
(Offering \$23.66)	
Columbus, First Church.....	612
Columbia, First Church.....	367
Laurel, First Church.....	477
West Laurel Baptist Church.....	401
Second Avenue Baptist Church, Laurel.....	273
Wausau Baptist Church, Laurel.....	65

Dr. M. D. Jeffries, chaplain at the Baptist Hospital in Memphis, was ordained to the ministry fifty years ago in Blacksburg, Va.

Thanks to Dr. H. L. Martin for a good list of subscribers brought in from Lexington. Dr. Martin's work and everybody's work will be made more effective by increasing the number of readers of The Record.

Rev. L. E. Hall, of Hattiesburg, writes:

I was much interested in what you had to say about our Baptist Institute in New Orleans. In my humble judgment, you are entirely correct about its importance to our denomination and to the cause of Christ.

Nearly fifty years ago Baptists were hardly known in New Orleans as having an existence. The First Baptist Church house, which was then on the corner of Third and Magazine Sts., was under a mortgage and mortgage was to be foreclosed. In a few weeks notice of the sale was posted on the property. It was thought by many to be useless to try to pay the debt and save the property.

I went to work to raise the money and with the help of Bro. W. H. Patton and a few other noble helpers, money was raised, and the property was saved.

A few months after this I was engaged in a protracted meeting in south Alabama, and while there I wrote a letter to Bro. Gambrel, who was then Editor of The Record. In this letter I suggested that the Baptists of Miss. and La. should concentrate on New Orleans and make it a center from which the truth should radiate throughout the entire South. Bro. Gambrel published the letter and the matter was discussed but no definite action was taken. I never was more gratified than I was when I learned of the movement which has found expression in the great work which has been done there during the last fifteen years.

The debt of which you speak ought to be paid at once, and it can be paid if our people can be made to realize the importance of doing it and go about it as we did forty-eight years ago, when we saved the First Church from going under the Sheriff's hammer.

## Program Mississippi Baptist Assembly . . . .

July 26 to 31

Daily at 8 a.m., Sunday School Conferences.

Speakers: J. E. Byrd, Wyatt R. Hunter and Miss Anna Cameron.

8:45 B.Y.P.U. Conferences

Speakers: Auber J. Wilds and Mrs. C. J. Allen

9:30 W.M.U. Classes

Leaders: Miss Mallory, Miss Traylor, Miss Landrum

10:45 Evangelistic Conference  
Led by Rev. D. A. McCall

11:00 Inspirational Address

1:45 Bible Hour

Led by Dr. W. H. Davis, of the Louisville Seminary

Afternoon: Recreation; Swimming, Tennis, Croquet, Golf and Indoor Games

7:15 Sunset Service

7:45 Inspirational Hour

Speakers: Gov. Neff, Dr. Fred Brown, Dr. Austin Crouch and Miss Mallory

Entertaining Program

Rates: \$1.50 a day or \$6.25 for 5 days.

Bring your own linen.



## IS THERE A REMEDY?

The discussion of the condition among our country churches, and the country generally with reference to the circulation of evil literature, seems to have provoked a good deal of thought and discussion. Several have spoken to me in regard to the article that appeared in *The Record* and some have written to me about it.

It would seem that the situation is even worse than I had at first thought according to what those say who talk with me about it and those who write me through the mail. I had a very distressing letter this morning from a good, Christian woman whose heart is burdened because of the existing conditions.

The question naturally arises as to what can be done. The ideal thing to do would be to put a full time colporteur in every Association. But that would be well nigh impossible at this particular time. But something can be done even under the present financial depression. At the risk of seeming presumptuous the writer is going to give a bit of his experience in the hope that it might in some way be helpful to others who might be interested in the same work.

Some few years ago The Bible Institute Colportage Association of Chicago, commenced a work, among our mountain people, of this kind.

They would go to the most destitute places and work through the schools. They put small leaflets into the hands of the teachers to be given out to the students. These leaflets were some simple Bible verses to be memorized by the students, and upon the completion of the work each student was given free a copy of the Gospel of John, and asked to read it through. This work produced marvelous results. The writer opened a correspondence with the Association and secured literature from the company to try it out, and found that it worked well in most communities, and good results were secured.

But there would naturally arise, now and then, some objection to doing the work through the public schools.

Then it occurred to me that this work could be done through our S. S. in the rural churches, and that no objection could be found to it there.

I tried it with most flattering results.

Prof. A. Skelton, Supt. of Fellowship Baptist Church in Tippah county, says of the work. "The memory work that you put into our S. S. giving the Gospel of John as reward for memory work has been very satisfactory. Our attendance has increased and we have better prepared lessons."

J. J. McKinstry, of Macedonia Church, says: "More than forty of our S. S. students have learned the verses and received and read the Gospel of John."

W. W. Whitten, of Palmer Church, says: "Most of our folks have learned the verses and received the Gospels. The circulating library has also done a great deal of good, in creating a taste for the right kind of literature."

The last statement by Bro. Whitten refers to another feature of work that we do in connection with the memory work.

In connection with the memory work, and in addition to it we put circulating libraries in churches and Sunday schools.

One of our men where this had been done told me that it was a conservative estimate to say that each book had had as many as six readings. We have fifty volumes in some places.

The thought of a circulating library first occurred to me when the S. S. Board was offering the Home Library. I put that in and later added the Moody books.

Every church, no matter how small, can start a circulating library, and preach the Gospel in print with a circulating library, and that can be added to at any time.

We also put these Gospel messages in print into hospitals, jails, penitentiaries, etc.

The writer has had the pleasure of sending two consignments of books to Rev. S. V. Gullett, our beloved Chaplain of the State Penitentiary, recently. Four hospitals have received consignments, and some of the most wonderful reports come from those who read these books in these institutions.

The memory work among the small children appeals to me especially because of my own experience.

When I was only seven years of age, there came to our community a Christian teacher, who taught us literary work during the week and on Sunday taught a S. S. using the Bible only as a text book. At the close of school he gave me a copy of the New Testament with the request that I read it through, which I did. There was just one deep abiding impression when I had finished the reading. I wished that I might have lived when Jesus lived, and that I could have heard him preach and seen him perform his miracles. Although I did not understand it at the time, there was a desire created in my childish heart to know Jesus, and that desire lived on through the years, and was never satisfied till at the age of twenty-one I accepted Jesus as my personal Saviour. Even now I am constrained to say with Paul, "That I may know Him."

When by the grace of God, I shall reach that heavenly home one of the first ones that I want to see is Z. B. Whitehearst, who put the New Testament in my hands at the age of seven years.

Any church or pastor interested in any phase of work mentioned in this article can secure full information by addressing the writer at Blue Mountain, Miss. —C. S. Wales.

## MEDITATIONS IN MARK

(By J. L. Boyd)

Mark 7:1-23. As the popularity of Jesus with the multitudes rose to frenzied heights, as observed in the preceding chapter, envy of him in the hearts of the spiritual leaders (Pharisees and scribes) lowered to baser depths. He was not of their kind, and hence their hatred of him was intensified by his coming and taking their place in the admiration of the people. Popularity is a subtle thing, and yet a thing for which a man will give all that he hath. This, too, he will guard with a jealous eye, resorting to any and every means to keep it from passing to another. This is one of the most severe tests of a Christian's character—becoming un-famous as another becomes famous. The Pharisees were losing out with the multitudes as Jesus was coming to be notoriously popular. Something must be done. They were not able to catch him in his words. They would widen their horizon, and perhaps catch him in some action, while off-guard. A deputation is sent from Jerusalem to spy in upon him and his disciples. And here they are! They come up, and literally surround him! They hem him in, and will show him up before this crowd, and take him down from off his high perch! And, truly, they have something now they can justly find fault with.

Finding a few spare moments from their busy activities, for eating, the disciples (some of them) were caught eating with "common," or unwashed, hands. That was the limit! It was a breach of common etiquette, and showed a lack of good breeding or a lax training. It was a reflection on their leader, and these enemies would get Him in a corner. They have a good case, and are justified in their attack; for the lapse is one that, to them, bordered on to a mortal sin, the accusers being the judges. They have authority, too, from the "regulators" at Jerusalem, and thus are bolder than in a previous chapter where they approach the disciples on such matters. Here they will put up a bold front, encircling the leader to encompass his defeat, and thereby maintain their standing with the masses. They know that the people know, too, that such disregard of the traditions of the elders was sufficient to bring this self-appointed religious leader with his band of religious enthusiasts, into utter disrepute.

And, so, to embarrass and discredit Jesus in the midst of this crowd of admirers, this "regulating committee," at a given signal, close in around and up to him, and put this blunt question:—"Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" It was meant for a knock-out. Could he answer it? And what could he say? The facts were evident. There were the tradi-

tions as plainly written as they needed to be; and here were the disciples handling their food with defiled hands. Jesus is a Jew, teaching in the midst of Jews, and leading about a band of Jews, confining his ministry almost wholly to Jews. Then why be so careless and disrespectful of a well-grounded custom of the Jews? The offense was deserving of rebuke, and they were the ones to do it, and were there for that purpose. The question had been asked, and remained to be answered. Could Jesus recover from the shock, and give a satisfactory reply? Or should these forgetful disciples be permitted to stand there, trembling, and hesitating to proceed with their much needed repast. The situation is tense, and the moments drag by.

But not for long. Jesus is equal to the occasion. He perceives the wickedness in the hearts of those who oppose him. His answer in defense of his neglectful disciples, who perhaps had no particular opportunity for washing their hands before this meal, was quickly given, and was:—"Well hath Isaiah prophesied of you hypocrites, etc." But, wait, Lord; that is too pointed! Couldn't he use milder terms in dealing with these men? No; he is dealing with men that are so crusty that it will take hard and severe pricks to get under their skins. All their washings of their hands even often, "with the fist," and "up to the elbow," and dipping their whole bodies on coming in from the market places, before eating, were just common, ordinary sham, hypocritical performances for outward show. Thus making the word of God of none effect through their traditions. Jesus knew this perfectly well, and with characteristic bluntness told them so.

Having applied this stinging rebuke to these meddlers-into-other-men's-affairs, Jesus turns from the scene with disgust, seeing that he could not do them any good and that it would be worse than useless to discuss the matter further. But that he might save some of the crowd who were looking on and listening to all that was said, he beckons the multitude aside and says unto them:—"Harken unto me every one of you, and understand." Oh, if he might save them from the pitfall of the Pharisees! He says, "Everyone of you." He is interested in the last one of them. He wouldn't have a single one to become engrossed in the traditions of the elders, thereby laying aside the Word of God in so doing. He gives them a little lecture; yea, a very important lecture, though brief and pointed. Beware, he says; and if any man has ears to hear, let him listen. Attention, please! They have it all wrong, these Pharisees. Defilement comes from within; not from without. The difference lay in the fact that Jesus was a heart specialist, and these Pharisees were body specialists. They specialized in keeping the outside clean, thinking that would atone for the rottenness within. Jesus specializes in purifying the fountain, that is, the heart, that the stream outflowing therefrom may be pure and undefiled.

## MUSINGS OF A CHUMP

Yes, Sir, I like to amuse myself by meditating. Now there is a bunch in my church always talking about missions. They have tried for a long time to get some of my money but I have been too smart for them every time. When they asked me for foreign missions I told them I did not believe in foreign missions, but that I did believe in home missions. When they came to me for home missions I told them we needed all our money at home for our pastor. That silenced them. Next thing I knew they wanted to build a fence around the grave yard and asked me to help because my parents are buried there. I told them we needed no fence for I had noticed that those who were out did not want in and that the ones in there could not get out. Again I was too smart for them.

Yours truly,

—A. Chump.

We take this opportunity to thank those who are responding to our request to send us two new subscriptions. To those who have not yet sent in one or more, we would ask that you make a special effort to help us in this way. Help us to make August 1931 the best month of the year.

Dr. E. O. Mission Sec

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## Housetop and Inner Chamber

Dr. E. O. Ware, of Alexandria, La., former Mission Secretary in that State, is reported seriously ill at his home.

It is said that nearly 100,000 aliens have been deported from the United States in the past fiscal year, more than came in from foreign countries.

Only two more issues in July 1931. If you have not sent in your renewal, please do so at once so that you will not miss an issue of the paper.

If you are helped by an article contributed by some one writing for The Baptist Record, send him or her a word expressing your appreciation. It will be all the pay most of them get.

Recently the Congregational Churches and the "Christian" Churches of America united, having a joint membership of 1,000,000. These "Christian" Churches are said to be not the same as the "Disciples".

Evangeline Booth, head of the Salvation Army in this country, says she knows what she is talking about when she declares that with the coming of prohibition in this country nine tenths of the drunkenness disappeared.

Paul said that it was God's good pleasure through the foolishness of the preaching to save them that believe. But he did not say that anybody was saved by the foolishness of preachers. Don't act a clown. And don't try to be funny.

**President W. W. Hamilton of the Baptist Bible Institute, New Orleans, is calling for funds to meet emergency payments falling due August 1. Help this great missionary school.**

Four hundred years ago Magellan circumnavigated the globe in 1,083 days. Two weeks ago Post and Gatty from Oklahoma girdled the globe in less than nine days. It may not be that the world is moving, but some of its inhabitants are.

The Wickersham Commission laid the blame for poor law enforcement on weak, incompetent and politics-ridden judges. The complaint we have heard in these parts is not against judges, but against the turning loose of criminals after they have been sentenced.

Dr. S. E. Tull, pastor at Middlesborough, Ky., has bought a farm in Mississippi. We hope this will help to bring him back to Mississippi, where he was pastor a few years back at Greenwood, also previously at Kosciusko. This will do for some good church to think about.

Birmingham Pastors' Conference recently passed a resolution requesting the pastor members to preach on the subject of "Worldly Amusements." Whether this will do harm or good depends on whether the pastors have courage to have convictions and speak them.

Mr. Fred H. Terry, for several years past Baptist Student Secretary at the University of Mississippi, has accepted the position as Educational Director in the Highland Baptist Church of Louisville, Ky. We are very sorry to lose him from Mississippi where his work seemed so much needed at the University, and we wish for him and his, abundant blessing in their new field and home.

Colonel P. H. Callahan, of Louisville, Ky., a prohibitionist and a Catholic, says that the two States in the North which Al. Smith carried in the 1928 election, voted for him because he was a Catholic, the Catholics all voting for him. Some of the politicians would have you believe that it is a crime against free government to vote against a man because he is a Catholic, but quite a virtue to vote for him because he is a Catholic.

Missionary M. N. McCall, of Havana, Cuba, has recently been a patient in the Baptist Hospital in Atlanta.

Rev. R. J. Seymour, of Fayette, Ala., recently assisted pastor R. J. Shelton in a good meeting in East Columbus Church.

Dean A. W. Prince, of the Department of Chemistry in Union University, Jackson, Tennessee, will be temporary president until the meeting of the trustees the last of July. President Waters goes to Georgetown College.

The sympathy of the brotherhood goes out to Dr. H. L. Martin, the Education Secretary, on account of the death of his father in West Tennessee. He has been sick for about five months and has suffered a great deal. His death was not unexpected, but brings grief to those who survive and love him.

It is said that Dr. Bystrom, president of the Swedish Baptist Union, believes now that he would have done more good in Sunday school and other religious work if he had given his whole attention to it instead of spending twenty years in the Swedish parliament. And Dr. John Clifford, the leader among British Baptists for a generation, "gave as his parting message of farewell to this world that we should seek one by one the souls of men and bring them savingly to know God in Christ by personal evangelism."

First Church at Brookhaven elected last week Mr. Carl A. Kosanke as choir director and Financial Secretary. He is an alumnus of Oklahoma Baptist University and of the Ft. Worth Seminary, where he took the courses in Sacred Music, Religious Education and Church Finances. His wife, formerly Miss Virginia Loftin, is an alumnus of Mississippi Woman's College. For the past year they have worked with the church at Seminary Hill, Tex., he as choir director and she as organist. The church at Brookhaven has also appointed a committee to consider the matter of putting up an educational building which has become necessary on account of the growing work of the church.

We received a few days ago a communication for The Record from a brother in Oklahoma, outlining a plan to pay all the debts of our Southern Baptist Boards and institutions, by dividing it out among the various Baptists in the South, each class paying so much. Did we publish it in The Record? No. —Why? Not because it is not a good plan. Not because it is not thoroughly workable at least in theory. But simply because it would never get to the people for whom it was intended. At least it would reach only a small fraction of them. And it is of no use to reach any if it does not reach all. Then what is the trouble? Where is the hitch in our plans? It is simply this: That the denominational paper with all its good plans, is not reaching the people, only a minor proportion of them. Our secretaries and denominational workers will never get the work to the people until they get the paper to them. They are simply talking into the air, if they are talking at all! Why can't they see this? Search me! But the work is stalled until this, the cheapest and most effective means of enlistment is looked after. Why doesn't the Editor do it? He is working his head off and his heart out, but he can't be in all these places and can't do all this work. The paper is put at half price where ninety per cent of the people will take it in any church. This was done to get them to put it in the homes of the people. Do they do it? Answer for yourself. How is it in your church? It is your paper, your people, your work, your responsibility to see to it that the kingdom of God comes. And right here is where the work halts. If you love God, here's a chance to show it.

Rev. Geo. Hale, pastor Pulaski Heights Church, Little Rock, died suddenly on July 16.

A preacher in Louisiana recently got his name in the daily papers by "preaching" for 58 hours on a stretch. He was then probably carried home on a "stretcher."

**Attention Treasurer:**—If the quarterly payment for your church is due and you have received notice of same, please let us have payment at once. Your cooperation in this matter will help us a great deal during the summer months.

In the Congregational Assembly in England, representing the Independent Churches, a resolution was introduced, protesting against the appointment of Congregational ministers as army chaplains, under military discipline and paid by the State. It was considered a movement by those extremely opposed to war and was voted down.

That there might be no criticism to the effect that Southern Baptists were increasing overhead expense in employing a paid secretary for the Promotion Committee, the First Church of Knoxville contributes the time of its pastor, Dr. Fred Brown, and pays his salary. He will be one of the speakers at the Mississippi Baptist Encampment at Hattiesburg.

We know of no movement since the World War which tends more to bring the nations together in peace than the suggestion of President Hoover for a year's delay in payment of international debts. It has struck a responsive chord everywhere with the possible exception of France, and even that country is yielding to the inevitable and accepts the plan "in principle." It is an expression of good will that ought to be the forerunner and preserver of world peace. Of course, there are croakers who call it "politics." Well, it's mighty good politics. May the Lord give us more of it. And some are saying that he was forced to it by the bankers. If he listened to good advice, he is to be commended for it. It was and is an effort to prevent a world collapse, from which would come no end of suffering.

A delightful reception was tendered Dr. and Mrs. Steeves and family at the beginning of their sixth year of Ministry with the Walnut Street Church, Waterloo, Iowa, Friday evening, July 10.

Many expressions of love and esteem characterized the meeting and at the conclusion of this meeting Mr. Cyrus Wagner, in behalf of the Church and Bible School, presented Mrs. Steeves with a lovely set of China dishes and stated that it was an expression of appreciation, on the part of the Church, of the splendid service that she had rendered in connection with her husband's ministry.

Brief words of appreciation were spoken by Dr. and Mrs. Steeves.

The Promotion Committee's report was published in last week's Record. You noticed that this report recommends an every member canvass in every church the last of November and first of December. This canvass is not merely to secure a money subscription to the denominational program, but along with it to secure subscriptions to the State Denominational Paper. This is the only way the work can be done with heartiness, intelligence and permanence. For people simply to promise to give to they don't know what, for money to be sent they don't know where, this is expecting too much of human nature, even of Christian human nature. And if they gave it without intelligent apprehension and appreciation of its purpose, it would not be acceptable to God as an offering. The Lord did not accept an offering of a blind sheep from the Jews and if you give blindly it is not acceptable. If giving is an act of worship, then it must be done in spirit and in truth. That is, it must be done intelligently, with a full understanding of its purpose and in accordance with the truth, to foster and promote the truth and work of God. And the man who does not read the religious paper, when he gives to missions, is doing no more than feeding a slot machine, taking a blind chance with his money. Now, brother, read that to your people. At least give them a little help.



# Editorials

## RELIGION OF THE LITTLE BOOK

You will understand this best by reading the tenth chapter of Revelation, which describes the "strong angel" descending from heaven, arrayed in a cloud, crowned with a rainbow, his face as the sun, his feet as pillars of fire, standing on land and sea, a little book open in his hand, his voice waking the seven thunders, swearing with uplifted hand that delay will be no longer, that the mystery of God will soon be finished. John is told to take the little book, which he eats. It is sweet to his taste but becomes bitter in his belly. And he is told, "Thou must prophesy over many peoples and nations and tongues and kings."

It is a relief to have some one or something "coming down out of heaven." After all that we have had of the smoke and locusts coming out of the pit, and the 200,000,000 cavalymen sweeping down from the Euphrates country. We have had the earth, the sea and the rivers visited with judgments of almost every conceivable sort. Many of these have been visitations of God's displeasure upon the wicked world and the degenerate church. These judgments have been punitive, but have failed to be corrective. They have shown God's displeasure, but they have not revealed God's grace. They have been preparatory to the means of grace which are now to be employed. The story reminds one of the storm and the fire and the earthquake which wrapped the mountain in which Elijah was hiding. "But God was not in the fire or the storm or the earthquake." Then Elijah heard the "voice of gentle stillness," which said "what doest thou here, Elijah?"

So here in this book of Revelation is shown the coming of a new era in God's dealing with his people and with the world. It is the distinctively gospel method; the method of the "Little Book," the method of instruction, of prophesy, of preaching, the use of spiritual weapons for the furtherance of the kingdom of God. Without this the whole scheme is doomed to failure.

It is not necessary to identify each item of this vision in Revelation with specific people, or events, or even eras. The symbols indicate general conditions and methods, rather than specific events. And yet there are epochs which embody the ideas and truths revealed. Just as the degenerate Roman Catholic Church and the middle ages fulfill the prophecies of the chapters immediately preceding, and the devastating wars that followed indicate the judgment of God; so does the great Protestant Reformation fulfill the prophecy of the "Little Book." But more important is it to learn that the religion of Jesus, the true religion is the religion of the "Little Book." For this is where the revival always begins, and is the only hope of saving religion from apostasy, and of saving a lost world. The smiting of the earth with one curse after another may be righteous judgment, but the angel with the book is the harbinger of mercy and deliverance.

A "book" stands for enlightenment. Recall the Renaissance, the period of the revival of learning. Remember the beginning of the art of printing. Recall the printing of the first Bible, the translation of the Bible into the language of the people, the preaching of Wycliff, of Huss, of Jerome, of Savonarola, of Knox, Calvin, Luther, the era of travel in which America was discovered, and the horizon of men's minds was expanded. This was the period of the great Reformation, which was due to the study of the Bible and to the preaching of it. Lay preachers took up the work, and they went everywhere preaching the gospel.

Now, compare these things with the vision which John had and which he gives us in this tenth chapter of Revelation. The "mighty angel" is descriptive of the glorious and majestic mission of Jesus and the gospel. He came "down out of heaven;" this indicates the origin of the gospel. He was "arrayed with a cloud;" it is a "glorious gospel of the blessed God." A rainbow on his head; promising hope and deliverance

through a new and everlasting covenant. His face was as the sun; bringing light, awakening, knowledge of God, information about the things most necessary. His feet were as pillars of fire; he travels in glorious majesty, and untiring victory. He plants his right foot on the sea and his left on the earth; claiming all places and peoples as his proper dominion. His voice was like the seven thunders; indicative of conscious and absolute authority. He swears that there shall be delay no longer, that the gospel message is urgent and must be proclaimed without delay. For this he has the authority of him that liveth forever and ever, who created the heavens and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein. This sounds like a reverberation of "all power is given unto me in heaven and on earth; go ye therefore, and make disciples of all nations."

There is a very personal phase of this vision which John tells us about. He says he heard a voice from heaven telling him to go and take the book. And he took it and at the bidding of the angel, ate it. The angel did not himself read the book, nor preach from it, nor eat it. But John must do it. The propagation of the gospel of Jesus is in human hands. We must ourselves personally appropriate the truth and grace of God. It is not enough to have a Bible; it is not enough to hear the gospel. We must ourselves personally appropriate it by faith. Jesus called it eating his flesh and drinking his blood, and said unless we did it, we could have no life in us. It was not enough for John that he had heard Jesus preach, listened to his instruction and associated with him. He, too, had to personally receive the truth into his own heart.

It was said to be sweet in his mouth and bitter in his belly. By this we understand that the reception of it brought great joy and satisfaction to him personally. This the gospel always does. This is why it is called the gospel. But this is not the only effect of a personal appropriation of the gospel. It is its first effect. But it always produces in us a divine dissatisfaction with ourselves, and a divine discontent with the condition of the world in which we live. The same Paul who speaking of his personal experience of the gospel said, I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This same Paul, in the same epistle, yea, in the same breath said also, "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish myself accursed from Christ for my brethren's sake, my kinsmen according to the flesh. The same gospel that brings comfort to our souls brings also distress over the condition of a lost world. If a man is not burdened for others, he may well doubt his own standing with God. When he feels this moving of compassion, these "bowels of mercies," then he will hear the voice saying, "Thou must prophesy over many peoples and nations and tongues and kings." Like Isaiah, he will hear the call of God, and like him, he will volunteer; like him, he will be sent forth.

—BR—

Rev. E. S. Flynt, Handsboro, Miss., is "on the go," serving his people locally and answering calls from outlying territories on and near the Gulf Coast.

—BR—

June 14th was Commencement day with the First Baptist Church, Bolivar, Tenn., Rev. Lyn Claybrook, Pastor. State Sec'y. W. D. Hudgins delivered the address on the subjects "The Nature and Value of a Worthy Educational Program For Our Churches." Supt. W. W. Cox presided and at the close more than 150 S. S. and B.Y.P.U. awards were delivered. This church believes in "Teaching them to observe all the things which He has commanded. And has a fully departmentalized and Graded S. S. and one of the best and most effective B.Y.P.U. organizations in the State.

## NO NIGHT THERE

Some who read this doubtless listened in a few nights ago on the radio and heard Miss Marion Talley conclude a program of song by singing the hymn, "There is no night there." We recall a few years ago listening to her singing for perhaps two hours in the municipal auditorium in Colorado Springs. She sang excellently in several languages, including English, concluding the program with this same song. The audience was attracted, held and moved by it more than by any other that she sang. Deep in the souls of men and women is the longing for the home of the soul about which we are told in the last two chapters of Revelation.

In the description of the New Jerusalem, which is unsurpassed for beauty there are several things which are said to be absent. Of some of these we have previously written in these columns. And now we call attention to the absence of night. Twice in these two chapters referred to we are assured there is no night there. In the twenty-first chapter, after telling us there is no need of the sun or moon, John says, "And the nations shall walk amidst the light thereof: and the kings of the earth shall bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there); and they shall bring the glory and honor of the nations into it." Again in the twenty-second chapter, John says, "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light."

This sounds a good deal like the words of Jesus quoted by Luke, (11:35, 36) "Look, therefore, whether the light that is in thee be not darkness. If, therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light." Just before saying there is no night, John had said "his servants shall see his face."

All obstruction and hindrance to the knowledge of God shall be removed. These hindrances are within us, rather than without us. They are subjective. They concern our moral or spiritual state. God interposes no obstacle arbitrarily. These are of our own making. They are defects in our own vision. "If thine eye be single, thy whole body shall be full of light." Sin is blinding in its effects. There sin shall be removed. There will be "nothing between my soul and the Savior."

At present our spiritual experiences are intermittent. Our periods of vision come and go. They alternate like day and night. As the Negro spiritual says, "We're sometimes up and sometimes down." There are times when our vision is good and other times when it is poor. Sometimes the fog settles on us; and again our visibility is cleared. We sometimes are shut in and again our horizon seems almost limitless. In heaven there will be none of this variability.

Again in this world, night is our period of rest. It is a necessity under our present physical limitations. But in the New Jerusalem there will be no need of rest, for there is no such thing as weariness. Spiritual beings are never exhausted by the expenditure of their energies. When we speak of rest in heaven we mean not cessation from labor, but that the energy is always equal to the demands upon it. Vitality is abundant. Life forces are overflowing. They are never depleted. And there is no need of recurring periods of rest or sleep to restore them. He that keepeth Israel shall neither slumber nor sleep. And those who dwell in his presence have exhaustless energy and rest not from their activities.

—BR—

Dr. B. C. Land of Quitman has gone to Van Alstyne, Texas, for a two weeks' meeting.

—BR—

Dr. T. L. Holcomb, of Oklahoma City, will assist Pastor H. R. Holcomb and the church at Tupelo in a meeting beginning July 30.

—BR—

The managers of the Assembly at Hattiesburg this year believe they have a program which will be particularly interesting to boys. The date is July 26 to 31.

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SHAKING THE WORLD

Nothing less than this will work the necessary changes in men's way of thinking and living. Whether or not the "earthquakes in diverse places," and the earthquakes spoken of in Revelation are a figurative representative of God's discipline of a careless and wicked world; it seems clear that the prophecy of Haggai (2:6) and the interpretation of it in Hebrews (12:26-27) refer both of them to the Lord's taking hold of the world like a school teacher or father might seize a stubborn and rebellious boy and shake him into surrender and obedience.

It is said that nothing terrifies people so much as an earthquake. And nothing makes them so feel their utter helplessness. They realize that something beyond their control has them in its grip, and they cannot foresee what will be the end of it. Anything may happen and the end of all things seems imminent. This is the effect described in Hebrews of God's interposing to make men realize how utterly valueless are material things, and how surely and entirely they are in the hands of God. All things seem crumbling beneath, and all things seem disintegrating in the material world.

There are times when the world is in for a shaking. There are times when God will be heard. He who has long been ignored will make himself manifest, if he has to destroy man's civilization and man's world to do it. Such a time was when the nation of Israel was born, coming out of Egypt and following the pillar of cloud in the desert. God spoke to them at Sinai amid thunder and fire and earthquake. And the people said to Moses, "Speak thou to us and we will hear."

Such a time was that of which Haggai spoke when the nation was being restored to Palestine. God said through him, "I will shake all nations, and the precious things of all nations shall come, and I will fill this house with glory, saith Jehovah."

To some it seems our generation has come to a time of shaking up. When morals are at ebb tide, when religion seems to have lost its grip on men's lives, when crime is rampant, when politics are rotten, when men shut up their compassion against the call of need, and turn a deaf ear to the voice of God.—Then something needs to be done to shake the world out of its deadness, sloth, indifference, callousness. We are due for a shaking up.

People hardly realize the importance of events that are transpiring in Europe this week. Not since war time have there been so many governmental leaders and representatives of various nations gathered in council. Cabinet members of nearly all great nations have been conferring for two weeks and are now assembled in London! And it is all to avert a world collapse. Whether they will be able to do it is yet to be seen. The business of the nations is all interdependent. And business is closely bound up with politics. The collapse of Germany could not occur without imperiling many other nations. None is secure when one falls. All financial, economic and industrial and political matters are intertwined the world over.

It was such a condition as this that Jesus described when he said, "The powers of the heavens shall be shaken. But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh." This does not mean necessarily that the end of the world is at hand, but the end of what makes some people's world may be very near. And the way is open for the kingdom of God.

And so the epistle to the Hebrews says: This word "yet once more" signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service will be pleasing to God, with reverence and awe.

J. M. Garver becomes assistant manager of the Texas Baptist Standard.

"INCREASE OUR FAITH"

When the disciples made this request of Jesus his reply was somewhat puzzling, and the meaning does not lie on the surface, nor appear to a careless reader. That is often true of his teaching. He says elsewhere "Unto you is given to know the mysteries (to you who are interested enough to inquire) but to them it is not given. Are you sufficiently interested to inquire?"

When they made the request, he said if they had faith as little as a mustard seed it was mighty enough to up-root a mountain. In other words, it is the mightiest power known in the world. It is the ability to take hold of the omnipotence of God and turn it to account in the attainment of a righteous purpose.

But he didn't dwell on that feature of it. He replied as he often did by asking another question. That is the best way to make people work out their own problems. The question he asked was about whether one of them tells his servant coming from the field to be seated at the table and serves him his supper; or whether he does not have the servant prepare the supper for his master, himself eating later. Does some one ask what this has to do with "Increase our faith?"

Just this: The disciples, like those of today, confused faith with some conspicuous and notable achievement. They could not think of its exercise except in some spectacular performance which would attract attention and provoke admiration from everybody. It was to them the removal of mountains, the performance of miracles, such a demonstration of power as would put their names in all the daily papers from Bagdad to San Francisco. It was such an exhibition as would make everybody look at them wide-eyed and point them out in the streets.

There is a place for conspicuous service. And the Lord needs some men who can do it without acquiring a strut, or an air of sanctimoniousness. It is rather hard to do. But what is needed more than this is the willingness of people as the servants of God to render service which will never attract the attention of the world. And it takes more faith and more genuine faith to do this, than it does to do the big thing which gets into all the papers.

To take a servant's place, to be willing to be the bond-slave of Jesus Christ, to do his will, to do it for him, because we are his; to keep on doing it, to go from one small task to another, to do it through love of him and love of others for his sake; to ask no reward, to think of no reward but his loving favor, his approval, his conscious presence with us. And when we have done it, not to strut and swagger and call attention to it. Not even to call our attention to it. When we have done all to be content to say "we are unprofitable servants; we have done only what was our duty." This, in the estimation of Jesus, is great faith. Thank God there are lowly souls in our churches who live this way. The world may not know them, but Jesus does.

Rev. A. R. Adams supplied the pulpit of Immanuel Church, Hattiesburg, Sunday, July 19, preaching both morning and evening. Two young men were converted and applied for membership Sunday night. The pastor, Rev. Spencer, was away, holding a meeting at State Line. Dr. Adams is qualified to fill any pulpit, and some church should call him at once.—Hearer.

To Dr. H. L. Martin, Secretary of The Education Commission: Last Christmas I received so many letters and cards from former students of the Woman's College that I made a study of them as to the locality from which they came and the kind of work that the senders were doing. I found that these cards and letters came from California on the west, to Brooklyn, N. Y., on the east and down as far as Florida and some all in between. My heart was filled with cheer and courage to know that the influence of the Woman's College, though in a small way, is radiating to every part of the country. It made me glad to contemplate the good positions these girls are holding and the good homes over which they are presiding. Let us give our best to this cause.—Mrs. J. L. Johnson.

NOTICE

We would appreciate it if someone would furnish the Baptist Convention Board office with the following associational minutes:

Chickasaw County	Clay County
Columbus	Covington County
Greene County	Itawamba County
Jackson County	Lawrence County
Montgomery County	Prentiss County
Smith County	Wayne County
Webster County	

We are very much in need of these minutes in order to get up the information for the associational meetings this year.

—R. B. Gunter,  
Corresponding Secretary.

HILLMAN COLLEGE

CLINTON, Miss., July 18.—Realizing that more than usual will have to curtail expenses this year, plans have been considered by which money could be saved by the girls at Hillman. Already many people marvel that such excellent advantages can be offered at such remarkably low rates.

A valuable contribution has been made by Prof. Frank Slater, Director of Voice, who offers to give a free scholarship worth \$100.00 to the Hillman girl who, at the beginning of next session, shows the most promise of developing a good voice. Prof. Slater is one of the outstanding voice directors in the South, having won honors in Paris and London and having an international reputation as a singer and teacher. This is a wonderful opportunity for some talented girl to get free instruction under one of the nation's great artists.

In the past an extra charge has been made for Physical Education, but next session, every Hillman girl is to have an opportunity to get this development without extra expense, under Miss Nellie Magee, an experienced teacher who is an honor graduate of two colleges and has also studied in Emerson College of Oratory in Boston.

Four scholarships in higher institutions, ranging in value from \$50.00 to \$180.00, will be given to outstanding Hillman students next session. New courses are offered. Payments are now allowed by the month instead of by the half session. Never before have such advantages been offered at Hillman College as are planned for next session.

Happy, Home-like Hillman helps hard hit humanity.

The widow of Alfred Tennyson died last Sunday night.

Pastor Mark Lowrey reports from Calvary church of Silver Creek: Closed a good meeting July 17. Every Christian seemed to realize anew the presence and power of the Holy Spirit, whose indwelling fullness has edified the church. Eleven souls were saved and united with the church. Brother J. J. Mayfield, of Canton, did the preaching. This is the second successive meeting that Brother Mayfield has held here. He has a large place in the hearts of the saints.

There is much in the way you say it. A man was distressed when a fortune teller told him that he would have a great deal of trouble, for he would see his father and mother pass away and all his brothers and sisters die. In his distress he went to another fortune teller who told him that he would enjoy an exceptionally long life, arriving at a mature old age, as he would outlive all his family. With this he was much relieved and much pleased, not observing that it was another way of saying the same thing. And here is another one: An Associated Press reporter from Baltimore blows his foghorn amid the dense moisture of that city to announce that the government has spent half a million dollars to indict prohibition law violators in that vicinity. Well, cubby, the government by that same expenditure secured 53 indictments against corporations and individuals for conspiracy to violate the law, one of them the largest alcohol company in America. Turn your telescope around. In other words "Good butter is worth it".



## MR. MOODY'S PREACHING

(Ernest O. Sellers)

There recently came into my hands an old homemade scrap-book containing newspaper clippings gathered during the days of Mr. Moody's first great popularity, the time of his marvelous meetings held in Great Britain and those tremendous gatherings later in New York, Boston and elsewhere in this country.

These accounts, written during the heat and excitement of that great revival period, thrill one as he can see and feel something of the wonderful attention and enthusiasm those gatherings aroused.

These clippings are not exactly chronological, nor is there any effort, apparently, to build up a case or to keep a record from any one paper, for there are items of various dates and taken from both secular and religious publications. On the first page is an account, taken from the Chicago "Tribune," giving a biographical sketch of the life of Mr. Moody and of his work in that city before his going to England. There are accounts telling a daily story of Mr. Moody's meetings in London, Birmingham, Edinburgh, New York and other large centers. Accounts tell of the singing of Mr. Sankey and articles written by men seeking to analyze the work of these two world celebrated men. The whole is to me a most intensely interesting compilation and I trust it may be the source of several articles giving some not widely known facts about the wonderful work God wrought at the hands of these two men fifty and more years ago.

One of the most interesting accounts was written by Mr. Charles Nordhoff, a then well-known author and political writer, written by special request of the editor of the New York "Herald." Mr. Nordhoff begins by calling attention to Mr. Moody's dramatic power which, to him, was so "effectually natural." To illustrate, he says; "Speaking of the probability that we forget none of the events of our lives and that this is, perhaps, to be a means of punishment in the future state, he (Mr. Moody) pictured an unrepentant sinner awakening in the other world, and his misdeeds coming back upon him. 'Tramp! Tramp! Tramp! Tramp!!,' he said, suiting the action to the word 'Do you think that Judas after nearly 1900 years has forgotten that he betrayed his Saviour for thirty pieces of silver?' 'Do you think that Cain, after 5000 years, has forgotten the pleading look of his brother Able when he slew him?'"

This writer went on to say that Mr. Moody has made "an extremely close study of the Bible and is evidently that formidable being, a man of one book, and thus able to give often a novel view of a Bible passage."

Mr. Nordhoff also called attention to the "epigrammatic eloquence" of Mr. Moody. "He has in perfection that faculty which is so often found among farmers and laboring people of New England and this has sometimes the effect of humor. Thus when preaching on the text,—where the treasure is there the heart will be also,—Mr. Moody said, 'If you find a man's household goods on a freight train you may be pretty sure to find him on the next passenger train.' Speaking of persons who were ambitious to make themselves prominent, Mr. Moody remarked, 'It does not say MAKE your light shine but LET your light shine.'"

He quotes Mr. Moody as follows: "Satan got his match when he came across John Bunyan. He thought he had done a shrewd thing when he got the poor tinker into Bedford jail, but that was one of his blunders. It was there that John Bunyan wrote PILGRIMS PROGRESS, and no doubt he was more thankful for that imprisonment than for anything else in his life."

Summing up, Mr. Nordhoff said: "He is a man of genuine power. He has gathered and held in silent attention and deeply moved some of the largest assemblies that any speaker has addressed in America. He has done this without frantic or passionate appeals; without the least of what we commonly call eloquence. He has none of the vehemence of Peter Cartwright and possesses none of the advantages of culture or of the ora-

tor. He has a profound conviction of the reality of the future life; a just idea of its importance compared with this life and the relations of the two, and an unhesitating belief in the literal truth of the Bible. His own conviction enables him to impress others."

A writer in the New York "Observer" analyses Mr. Moody's work and quotes much from Dr. Horatio Bonar and other Scotch and English religious leaders who had just passed through the great campaigns held in those lands. Each one speaks of the work as "heaven born."

This writer says: "Mr. Moody is a man of preeminent humility." He goes on to relate an incident how Mr. Moody once upbraided a group of ministers for spiritual coldness. Thereupon a brother brought down the lash unmercifully for what he called the Pharasaic display etc. Instead of resenting it Mr. Moody arose and though trembling with emotion said: "I, from my heart, thank the brother. I deserved it all." He then asked the brother who had held the rod, "to pray for him."

"Mr. Moody is a man of inextinguishable zeal," and gives many incidents to illustrate. "Brother Moody is a firm believer in God's Word." "He is a man of prayer." The writer then tells of the prayer life of John Welsh, son-in-law of John Knox and the prayers of Solomon Carpenter, a converted gambler, whose friends could count, after his death, over 2000 who had been converted through his prayers. He tells that before Jonathan Edwards preached his historic sermon, "Sinners in the hands of an angry God," he "spent the whole previous night in prayer for a descent of the Holy Ghost," and adds, "it seems remarkable that the Holy Ghost seems actually to PRECEDE him (Mr. Moody) as the cloudy pillar did Israel of old."

These last extracts are from an account of the Moody meetings being held in Louisville (Ky.) and conclude, "all we know of this strange awakening in Louisville is, God is with us."

THE BAPTIST BIBLE INSTITUTE  
New Orleans, Louisiana

## THE FIRST SOUTHERN BAPTIST FACULTY RETREAT

(By R. Kelly White)

The Education Commission of the Southern Baptist Convention is sponsoring a "Faculty Retreat" to be held at Ridgecrest, N. C., August 25-28. Dr. W. R. Cullom, chairman of the commission, is enthusiastic over the reports coming in from the various parts of the South concerning this meeting. Among the speakers are Dr. Fred F. Brown, Dr. W. J. McGlothlin, Mr. Kirby Page and Dr. Rufus W. Weaver.

The annual meetings of the Southern Baptist Educational Association and of The Association of Teachers of Religious Education and Bible will be held in connection with the "Faculty Retreat." Besides the members of the three organizations meeting simultaneously at Ridgecrest, the invitation is extended to all who are interested in Christian Education. Presidents, teachers and trustees of Baptist schools are planning to make the meeting at Ridgecrest the best that Southern Baptist educators have ever known.

Old friends will get together August 25-28 and talk over the past as well as the present and the future. New friendships will be formed when those who are striving together in a common cause meet in the "land of the sky."

Conference and council features will be an important part of the "Retreat." Many weighty problems confronting Christian Education will be met and frankly solved when these earnest men and women think together and with God.

One naturally expects some research work in a gathering of this kind. Active minds are continually looking for fresh fountains of truth and mountain peaks of revelation. You will not be disappointed at the "Faculty Retreat."

Men and women have struggled through the year fighting the battles for Christian Education—and there were times of discouragement when the way seemed dark. At Ridgecrest you will find inspiration which will give you a new courage for the ensuing year.

## SOMETHING TO LIVE FOR

(William James Robinson, D.D.)

Leland Stanford lost his only child. Though he was United States Senator from California, he said to himself, "I have nothing to live for. I have no children." He put a million dollars into a private residence, but it was not a home at all. One night he had a dream. In this dream his son appeared to him and said: "Father, never say again that you have nothing to live for—live for humanity, live for other people's children."

There soon arose at Palo Alto the Leland Stanford Junior University, at a cost of \$20,000,000. He and Mrs. Stanford became the devoted servants of the poor, the orphans, and the suffering, and left all their wealth to go on doing good to the rising generations.

## Stewardship Spokesman

To live unselfishly for the good of others is the sublimest conception of conduct man has ever learned. The Savior "came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:28). He "went about doing good and healing all that were oppressed of the devil" (Acts 10:38). "The Nazarenes conduct under all circumstances fully justified these unparalleled commendations. It is, perhaps, impossible for any man to live perfectly unselfishly, but every one can sincerely desire and strive to do so. Since God judges us according to our hearts, and not according to our deeds, we can approximate unselfishness in his sight."

"Let no man seek his own, but every man another's wealth" (I Cor. 10:24). This makes it very clear that every Christian is to give chief consideration to the welfare of others rather than to himself. Christ dwelling within creates the desire to do this and makes it possible to do it cheerfully. Paradoxical as it may seem the man who does this conserves his own interests to the very highest degree.

Selfishness is the essential of all sin and produces all unrighteousness. It, when unrestrained, acts as a cancer in one's soul, destroying all that is noble and richly nurtures every evil passion. This work is done so slowly, insidiously and withal so pleasantly that its distinctive nature is often unobserved till it brings forth disaster. If you prize your temporal and eternal welfare, resist selfishness as your deadliest foe and cultivate unselfishness as the noblest virtue your soul can possess.

To live for the good we may do for others is Christ-like and satisfies every demand that can be made upon us. Since nothing can come out of us that is not in us it is necessary that we cultivate purity of heart and fellowship with Jesus Christ in order to be a fountain of blessing to others. It matters not what we do, what we are is our most effective contribution to society. To be Christ-like in character makes it impossible not to be like him in conduct. Unless we have been "born again" we will not be like Christ.

There is so much good that needs to be done that it is inexcusable folly not to be "always abounding in the work of the Lord."

Energy and time spent in doing questionable things is very likely wasted. Why take chances when there is more good to be done than we can possibly accomplish?

If you would live most abundantly for others you must love "Thy neighbor as thyself." To arrive at your neighbor's need put yourself in his place. What would you like to have done for you under certain conditions? To do that for your fellow man will usually be wise. The Savior "went about doing good." So should we. Much good that needs to be done is hidden, and the one most sorely and justly needing help will seldom reveal it unless pressed to do so. Try to discover and relieve these noble secret sufferers.

Many need help and realize it but would never think of asking for it. Sometimes it is only advice. Again it is some one to show the way to greater things. Much good has been done by discovering one's worth and finding a place to invest it.

"Weep with them that weep." Let no one sorrow alone. To dry another's tears is to enjoy heavenly delights; and to soothe an aching heart



VE FOR

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It has been said: "Weep and you weep alone." This is only true where men are untrue to Christ. By sharing another's sorrows you lessen many times over your own.

"Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2). Many have burdens too heavy to bear. By bearing them you will find your own burdens lighter and your strength increased. Whoever bears another's burdens will find heavenly joy welling up in his soul. No wonder Paul said: "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good to all me, especially unto them who are of the household of faith" (Gal. 6:9, 10).

Incalculable service may be rendered, and infinite good accomplished by encouraging words. Try to use fully every opportunity to adequately commend worthy deeds. Many earnest, courageous, useful souls that are weary and ready to faint would be spurred to more glorious achievement if some one would give them "a boost;" and many others, who are careless or indifferent, could be developed into giants of usefulness by encouraging words. If any one helps you, or another, by any means whatsoever, tell him so. If you do it will enrich three souls.—Yours, theirs and another one yet to be helped.

Kansas City, Mo.

# BAPTIST WORLD ALLIANCE DISARMAMENT AND PEACE

## An Appeal to Baptists of all Countries

Dear Brethren: The Executive Committee of the Alliance has instructed us to issue an appeal to our fellow-Baptists throughout the world regarding the Conference on Disarmament to be held at Geneva in February next.

International relations are at present far from satisfactory. In many lands there is keen disappointment and even resentment that notwithstanding such solemn agreements as the Covenant of the League of Nation (1919) and the Pact of Paris (the "Briand-Kellogg Pact" of 1928) swollen armaments still exist. These not only represent a serious financial burden and an economic waste, but they also feed the dangerous suspicion that though the nations have officially renounced war they are not taking their pledges seriously, since thus far their deeds appear to contradict their words.

The Conference of February 1932 will represent a definite crisis. Either it will result in substantial reductions by general agreement, thus dissipating suspicion and fear and strengthening international goodwill, or its failure will be followed by a new outburst of rivalry in the accumulation of armaments. Such a competition was one of the causes of the Great War of 1914-18; and its renewal would lead directly to another disaster, probably on an even more terrible scale.

We cannot expect a successful issue to the Geneva Conference unless the peoples realize that the welfare of the human race in all parts of the world is involved, and unless they call upon their Governments to work together in a spirit of trust and goodwill.

The responsibility of Christians for securing a healthy public opinion is very great; and we therefore beg our fellow-Baptists throughout the world to offer united and continuous prayer that prejudice and passion may be dissipated and that all nations and their governments may "follow after the things that make for peace." Among "the things that make for peace" one of the most important is an all-round reduction of the deadly instruments of warfare which now exist. If this can be obtained by common agreement, a long step will be taken towards establishing the reign of peace on earth.

May the blessing of God attend all your efforts to hasten the day when the nations "shall learn war no more!"

On behalf of the Baptist World Alliance, we are,  
Yours in the fellowship of the Prince of Peace,

JOHN MacNEILL

President

J. H. RUSHBROOKE,

General Secretary  
CLIFTON D. GRAY

Hon. Assoc. Secretary

Office of the Alliance: 4, Southampton Row,  
London, W. C. 1

—BR—

## A PROPOSAL TO MY FELLOW PASTORS AND TO OUR HONORED EVANGELISTS

It seems to many of us who knew him, an utter impossibility that Eugene Saltee is no longer with us in the flesh. He was so strong and robust of body and so zealous in his interest for missions, it is most difficult to accept the fact of his sudden passing.

On Thursday before his death he was at the meeting of our Foreign Mission Board and took Dr. John L. Slaughter and me aside to ask us what we thought of a plan he had in mind, which was briefly, that he would issue an appeal to every pastor who would do so to give the honorarium given him for holding one meeting this convention year to Foreign Missions, the honorarium to be sent by the church in which the meeting was held, and credited to it.

He did not live long enough to put his plan in action. But I am wondering if we cannot amplify his suggestion and make a tremendously effective memorial to this dear man of God. Why not each of us designate one such meeting between now and the next Southern Baptist Convention as a Saltee Memorial meeting, and send in the gift as an offering to the whole Program? Let the church know before hand our plan. Say to them, "Now brethren, when you make your offering of appreciation at the close of the meeting, it will not go to the visiting preacher. He is glad to give his services. But in the name of lost men everywhere, make your offering and send it to your State Mission Secretary marked 'Saltee Memorial for the Cooperative Program'."

I believe it would not only add many thousands of dollars to our mission causes, prove a blessing in stimulating mission interest in the churches and have a tonic reaction on the outside world, but it would be such a memorial as Eugene Saltee would approve.

I wonder if you will join me in doing this?  
—J. W. Storer.

—BR—

## BORN 1884....?

(Rev. Warren L. Steeves, D.D., Waterloo, Iowa)

While sitting in a room recently waiting for a member of a family that I was to see, I observed an old family Bible lying upon the table, and I opened its pages and my eye fell upon the family record leaf in its center. Here at the first was the name of the father of the family. "James Newton, born 1884....?"

We were greatly impressed with the thought that was back of this date and it will be left for other hands of the wife or children, possibly grand-children, or friends to fill the date at the close of this life. No one can foresee that hour and none can project into the future sufficiently to know what the outcome will be. But God knows and He alone knows the end from the beginning, for he includes the end in the beginning, God knows how long after April 7, 1884, life will come to an end here. And there should be another thought pressing into the foreground and that is that death is but a parenthesis and life begins again hereafter.

We should devotedly thank God that, in His infinite wisdom, He knows that likewise on account of that wisdom, He withholds from you any knowledge of the times and dates of the future.

There is a weaver's shuttle that runs in and out of these mysterious acts, words, incidents, and the threads of our lives are being continually woven. Sin has put the parenthesis around us and made it impossible for us to discern what the future may be. But man disturbed and troubled, looks up and says "but God knows."

So April 7, 1884, is just another way of saying what Whittier wrote in such beautiful phrase.

"I know not where His islands lift

Their fringed palms in air;

I only know I cannot drift

Beyond His love and care.

And so beside the silent sea  
I await the muffled oar,  
No harm from Him can come to me  
On ocean or on shore.

—BR—

## TITHING IN HARD TIMES

This year you can plan A Tithing Campaign with cash saving of \$30 to \$40 in current expense, if your church uses a printed weekly Bulletin.

Twelve New Laymen Bulletins are ready including one specially written for this hour: "Tithing In Hard Times."

The Laymen Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our Bulletin prices:—Sample set, 20 cents. forty cents per 100; \$3.00 per 1,000.

Send for free leaflet, "Teaching the Church to Tithe" and complete list of Bulletins and other Tithing literature.

Please give your denomination, also please mention The Baptist Record; THE LAYMAN COMPANY, 730 Rush Street, Chicago, Ill.

—BR—

## PROMOTION COMMITTEE PUBLICITY

(N. T. Tull, Bus. Mgr., B. B. L., New Orleans, La.)

Since the work of the Promotion Committee of Southern Baptists is to be a mutual working arrangement between the Southern Convention and the several State conventions, I believe that the major publicity feature should be the taking of a liberal amount of advertising space in each State paper, the Southern Convention paying half and the given State paying half. Then I think there should be a concerted effort on the part of the Southern Convention forces and the State forces towards increasing the circulation of the denominational papers.

There can be no doubt but that the denominational papers furnish the surest and the most inexpensive medium for reaching the largest number of Baptists. Other literature will be necessary and helpful, but only those who read the denominational papers will understand the other literature when they see it.

—BR—

## THE HARDEST OF ALL

I have been with the Orphanage two and a half months as field secretary. I did not seek the position. It was offered me by the Executive Committee of the Board. In accepting the position I volunteered the statement that I did so with the distinct agreement that I had the right to quit any time and the Board or Committee might cancel the arrangement at any time if they should decide that it is not best to employ both a superintendent and a field secretary.

I have not taken a collection or insisted on a gift. I have, however, suggested to a number of friends that we should like to have them on the Hundred Dollar Club and have thus secured in cash and gift edge subscriptions more than twice enough to pay my salary and expenses to date. I feel confident, too, that in doing this I have not reduced the donations to any other cause.

But that was not what I started out to say. I wanted to say that, after careful observation and close association, I have decided that O. C. Miller, Superintendent of the Baptist Orphanage, has the hardest task of any Baptist employee in Mississippi. His position in my opinion requires more wisdom, more tact, more patience, more industry, more loss of rest, more loss of sleep, more constant, self-sacrificing, nerve-wrecking labor than any other position in the gift of the denomination in the State.

Pray for him, sympathize with him, help him, omit criticisms of him, confer with him like a brother. He is worthy and his wife is one of the truest of the true.

Your Orphanage is being well managed.

—W. T. Lowrey.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Week of Prayer for State Missions Sept. 21-25

"If ye abide in me, and my words abide in you, ask what ye will and it shall be done unto you." Matthew Henry said, "An active faith can give thanks for a promise even though it be not yet performed, knowing that God's bonds are as good as ready money." Friends have you faith enough to give thanks for the \$10,000 for State missions that we are praying that the Woman's Missionary Union of Mississippi will give in September? Let these days be days of fervent, effectual praying.

If you haven't already done so, please read the report of the Promotion Committee that was published in last week's issue of this paper. Take note of the worthy goals set forth in the OBJECTIVES. We must not only PRAY, but we all know we must WORK if these objectives are reached. All of us desire to have a part in putting over this program. Will you begin now to pray daily and then when the opportunity presents itself give your best efforts to accomplish this challenging task?

### Use It and Not Lose It!

There has been sent from this office this week a package of literature to each W. M. U. organization in the State. It cost us much in time, money and energy to get this package to you. It contains the reports and addresses given at our W.M.U. meeting in Birmingham and the Minutes of our State meeting. This is valuable information and will be worth much to your society if used. If it is laid aside and forgotten it will be worthless.

May I suggest that you build a general program on the material contained therein? During these weeks when you are not taking any regular mission study, you cannot use that time better than spending it in studying this literature.

Superintendents of Associations could utilize much of this material in an associational program.

When you read this it will be time to pack your go-away bag and start to Hattiesburg for the Assembly. Let us drop the usual tasks at home and spend these five days with the various leaders of the South who are to be with us. It will be a rare opportunity for each of us. We will gather new strength for our duties that await us in the home and in the church.

Miss Kathleen Mallory will be with us the entire week. She will teach a class each day and will also speak at the general assembly period Thursday. Come and touch hands and hearts with her while she leads us to the very throne of His grace by her deep consecration and charming personality.

May I also have a word with the girls?—You will have an opportunity to meet your new Young People's Leader, who will lead you to the mountain tops for a view of the world and its need of a Saviour and help you to find your place of service. Meet us there.

The following is a stewardship report blank used in district two, perhaps it will be effective in your society:

1. Number of members in society..... 2. No. tithers in society.....
5. No. classes held..... 6. No. committee meetings held.....
7. No. giving to cooperative program through the church..... 8. Do you use tithing cards?.....
9. No. posters made..... 10. Do you stress tithing in home and church.....

## Our Young People's Column

### WE CANNOT BE CHRISTIAN AND CONCENTRATE OURSELVES ON OURSELVES

How about it, boys and girls? Have we been guilty of this?—Concentrating ourselves on ourselves? I wonder. How does this look to you? Last year all of the Southern Baptists gave to the church \$39,337,148.98. That looks like a whole lot of money, doesn't it? But just look how we spent it. —\$31,698,818.86 on OURSELVES, and \$7,641,330.12 on others. That means that out of every dollar we give to the church, we take 80c of it for our own use and just send 20c to take care of our foreign, home and State missionaries, our orphans, old ministers, Christian colleges, and hospitals. Now, aren't you ashamed of us? Yes, and I am, too.

Another thing. We have 1,540 Baptist churches in Mississippi and only 20 of them are giving as much to missions as they are spending at home. You ask your pastor if your church is one of that 20 and if it is, you write me a letter and we will print your name with the name of your pastor and church in OUR Column.

It certainly seems that the rest of us are really concentrating ourselves on ourselves. Did Christ do that? No! Even on the Cross His enemies realized that "He saved OTHERS."

This week has been checkered sunshine and shadow for me as I have looked over our reports. For instance, one Royal Ambassador with 22 on roll reports 22 tithers. Sunshine!! Then in the same mail, another organization with 21 on roll and only—oh, I am almost ashamed to write it, but I must—only 1 tither. Shadow!!

What can we do to help? Let each of us work on our Stewardship Declaration Contest and find out how God would have us give. Our whole Southern Baptist Convention is going to work for four million tithers this last quarter of 1931 and we certainly want to help in that by tithing ourselves, beginning this month.

At the Assembly on Thursday, July 30th, on W.M.U. Day we are going to have the best time. The Young People's Leaders of Forest and Jones counties, Mrs. Dawson Phelps, Hattiesburg, and Mrs. P. M. McDonald, Laurel, have already consented to give us a demonstration contest "in miniature" and Miss Mallory is going to be one of the judges! I can hardly wait to hear those boys and girls.—Of course this will not count in our regular state contest, but I know it will be grand. I know you will be at the Assembly for that contest if for nothing else.

I will see you there!!

"He only breathes but never lives,  
Who much receives and nothing gives."

### In Memoriam

Whereas, the Death Angel has taken from us the leader of the Cradle Roll Department and our much loved president, Mrs. E. W. Cockrell, and Whereas, we honored and appreciated her life and mourn for her now, and

Whereas, we realize that the cause of righteousness has suffered a great loss and the sick and unfortunate a friend that never failed,

Therefore be it resolved, that we emulate her example of loyalty, faithfulness and good deeds, and that her life be an inspiration now and always ever to do our best.

Be it further resolved that a copy of these resolutions be sent to the family, who have our deepest sympathy, to The Baptist Record, and also be placed on the minutes of our Society.

Committee: Mrs. E. F. Wright,  
Mrs. A. L. Brinker

### Supplemental Helps for W. M. S. Program August—Adventuring with the Gospel in South America.

	Cents
Idolatry or Christianity?	3
The Call of South America (Poem)	2
The Christ of the Andes (Poem)	2
The Orange Wood Image	2
Snapshots from Brazil	3
Witnessing in the A-B-C Republics	4
South America Roll Call (Simple Pageant, 12 Young Women)	3
The Two Americas (Play, 6 Young Women)	10
Order the Above from	
W.M.U. LITERATURE DEPARTMENT	
1111 Comer Bldg., Birmingham, Ala.	

(Continued from last week)

Standing in the bow of the Southern Cross, as she plowed the South Atlantic, one beautiful, starry night last June, I asked Miss Mallory what Woman's Missionary Union expected a south-wide Mission Study Chairman to do. She replied as she looked out upon that beautiful starry sky:

"Bring back the glow of Mission Study."

She is right. We must look beyond the motive of two books a year, even beyond our effective system of awards, to the glowing realities of missionary conquest that flames from every printed page of Mission Study texts. We must go deeper if we would go further.

Mrs. Una Roberts Lawrence,  
Southwide M. S. Chairman.

The recent suggestion of high Catholic authority in Italy that a Catholic may take the Fascist oath with "mental reservations," is the old time Catholic teaching, and means that a man may perjure himself without incurring guilt, if it is in the interest of his religion.

Discussing the matter of unemployed preachers Dr. D. M. Gardner makes this observation in The Florida Baptist Witness:

"Did you ever see bees swarm? It didn't mean fewer bees nor less honey. It made for the health of the bees and increase in honey. The best thing that could happen for the health, happiness, and usefulness of many of our large city churches would be for the members to swarm and start new churches. Certainly such churches should be started when they are needed and where they are needed. This suggestion is not in keeping with our modern mania for mass performances. But wherever it has been tried, it has made for real progress and efficiency in kingdom service. It also makes a place for employment and development of other Christian workers."



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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

The meeting with Pittsboro Baptist Church, Calhoun county, began Sunday, July 12, and continued until the following Saturday. The pastor did the preaching, except that Rev. W. W. Simpson preached on Sunday morning, and Bro. Jack Perkins, of Newton, led the singing. The singer did his part well and all were well pleased with his work. It rained nearly every day and night during the week and that means much in that gumbo-mud region. However, the congregations were good most of the time. No service was entirely rained out. There is a loyal bunch of workers at Pittsboro, and they stay by their meetings. Seven were added to the church by letter and baptism.

Bro. Perkins went from Pittsboro to Self Creek in Oktibbeha county, to aid Pastor J. W. Kitchens in a meeting at that place this week. May the Lord give them a blessing.

The meeting is on this week at Scuna Valley, Rev. V. E. Boston, of Winona, doing the preaching. This

is his second year at this place. We are expecting a good meeting.

Dr. M. E. Dodd, of Shreveport, La., began his meeting at Carrollton last Monday night. He will continue through Sunday, August 2nd. We are expecting the Lord to do great things for His cause during these days of revival services. Pray for the meeting.

As the writer's meetings are on in full force for the next two months this column may be a bit short and uninteresting. He has not a break, except the fourth week in August, till in September. So excuse any lack of interest during these busy days.

Bro. J. R. Haynes, of Oakland, and his fine band of college students, is going into each Baptist Church in Yalobusha county with a Baptist Students' Union program, in behalf of the Cooperative Program. They were at Mt. Gilaed and Coffeeville last Sunday and are ready to go elsewhere. Their work is well spoken of. Give them an invite.

Died: On Saturday, July 11, at 7:15 p.m., the sweet spirit of Mrs. Lura York Wortham went home to God. She was the wife of Robbie H. Wortham, of Scuna Valley, near Coffeeville. She was born Sept. 11, 1884; married May 8, 1907. Six children were given to her, one of whom, Helen, died three years ago. Her husband, two boys and three girls survive her. She joined New Hope Baptist Church in the Summer of 1928 and was baptized by Rev. J. M. Hendrix. Her body was laid to rest in the New Hope Cemetery, Elders J. M. Hendrix, L. E. Roane and R. L. Breland officiating. She was a good woman and loved by all who knew her. May the Lord console the bereaved.

The W.M.U. of Scuna Valley Baptist Church is studying the book "Stewardship Vitalized," by Dr. Walt N. Johnson. These women keep constantly studying some book in the Stewardship course, and they are growing rapidly in the doctrine and practice of stewardship. We can only wish our men would study likewise, then they would be stewards.

### SUNFLOWER MEETING

The meeting at Sunflower began on the first Sunday in July and closed the second Sunday following.

Brother C. W. Baldrige is the popular pastor and had all things in readiness. He had many prayer-meetings both in the homes of his membership and in the stores in town.

Large crowds were in attendance on every service and many in the day; some days the house almost full. Fine interest was manifested from the first and continued throughout the meeting. Brother Baldrige had arranged for an afternoon service in a private home some five miles in the country and some fine services were had there. Seven or more out in this home made a profession of faith in Christ. And beside these 11 joined the church in Sunflower.

Sunflower is a very fine people and have one of the best plants with good equipment and all paid for and they maintain a standard Sunday school throughout the year and years. The writer organized this church when he was Delta mission-

ary and the church now functions throughout in all departments. The pastor is a real leader.

—W. R. Cooper.

### ORPHANAGE NEWS ITEMS

A few weeks ago three curly-haired little girls joined our "Big Baptist Family," as their father and mother passed away about two years ago, leaving them penniless. During the past two years they lived with their grandmother, who is about 80 years of age, and lives on a small farm. They cultivated the farm for their living, which was their only source of income. Of course, they had not attended school regularly or had the proper medical attention. But now they are members of the "big family," and can be properly trained and cared for by some one contributing \$10.00 for each child, per month, for their support.

The Friars Point Sunday school recently pledged one Sunday's collection each month to the Home.

Supt. and Mrs. O. C. Miller traveled about 8,000 miles during the last four months, in behalf of the unfortunate children over the State. As the railroads provide passes for this work, the total expense to the Home was only \$82.97.

Supt. Miller is attending the conference of Orphanage and Hospital workers of Southern Baptists at Ridgecrest, N. C.

—Winnie Haimes, Rptr.

### STARKE'S UNIVERSITY SCHOOL

Military Day and Home School for Boys. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Reserve Officer. Target practice on regular range, Study Hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 45th session opens September 9th, 1931.

Motto: Work Wins.

For Further Information Address J. M. Starke, Montgomery, Ala.

### NEEDED! PATRIOTISM WHICH WILL PROTECT THE FOUNDATIONS OF OUR GOVERNMENT!

By Georgia Robertson

Read before the Business Women's Council, Washington, D. C.

Flags were unfurled. Workers were throwing down tools and students their books to enlist. Women were knitting, serving food to passing soldier-laden trains and taking up tasks men had left. War gardens were planted, "meatless and wheatless days" observed. Ships laden with soldiers sailed under cover of night with lights out to elude submarines. Soldiers lived in mud-soaked trenches overrun with vermin, faced poison gas and barrage fire, died in battle or languished in prisons or hospitals crippled or blinded for life. Multimillionaires forsook their offices and toiled early and late for their country when a foreign foe threatened to invade our land a few years ago.

All is changed. Apparently peace reigns, but while our citizens slumber unmindful of danger an enemy "within our gates" is trying to overthrow our government!

We need an adequate army and navy for defense in case of attack and also as a safeguard against attack. Our new foe is not using cannon and bombs as yet, but is working "under cover", quietly and stealthily planting dangerous, fallacious ideas in the minds of our children and our college and university students. This enemy has its followers scattered all over our country in many of our institutions of learning, even in our theological seminaries and our public schools.

In some of our leading women's colleges the questionnaires are shockingly immoral and indecent. "Companionate marriage and immorality" are frankly alluded to.

Foes of civilization in our country are trying to break down the sanctity of marriage and the home, and do away with personal purity, the Sabbath, and religious belief of every kind. No religious sect whatever escapes their hatred and avowed destruction.

In Soviet Russia "Sundays as days of rest and worship long since have

Continued on page 12

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.  
Louisville, Kentucky

### FEATURES

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For  
July 26, 1931  
Prepared by  
L. D. Posey, Jena, La.

Subject: The Results of Persecution.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life. Rev. 2:10.

Scripture for study, Acts 7:59 to 8:4; 11:19-21. For supplemental study, begin with Acts 6:8 and study to 9:31, then I Pet. 4:12-19.

#### Introduction

The main events of this lesson occurred about 36 or 37 A.D., and in Jerusalem and Palestine.

If we confine ourselves to the subject assigned for this date, we come in contact with some wonderful truths.

#### The Lesson Studied

##### I. A Demonstration of Christ's Promise Fulfilled.

It naturally follows that an universal religion requires a world wide proclamation. Through human history God, through human instrumentality, has been seeking the accomplishment of this task. When men have not willingly obeyed his commands in this respect, through chastisement, they have gone unwillingly where they might have gone gladly. The Babylonian captivity is one example, and our present lesson is another. Baptists had their opportunity at the close of the World War. We let it pass unused. It may be that the tribulations of Daniel's last week (seven of years) will be the time, when we or our successors will, under much suffering, do what God offered us the opportunity of doing with great joy.

In the case of Stephen we see a man, who was not an apostle, empowered by the Holy Spirit to perform miracles in the furtherance of the gospel, and by his death sealed his preaching with his blood. The glory on his countenance, his prayer for his enemies and his dying vision of heaven opened, and Jesus standing at the right hand of God ready to receive the departing spirit of his faithful servant into glory, open fields for thought which angels would gladly explore.

A man not belonging to the apostolic rank performing miracles, raises the question as to why no miracles now? There is an answer but I will let the reader find it.

Stephen's vision in which he saw Jesus at the right hand of God, taken in connection with II Cor. 5:6-9, and Phil. 1:21-24, settles the much discussed question as to the place where the souls of the redeemed are between death and the return of Jesus. Study this for yourselves.

Had Christians kept up to the same standard the zeal for lost souls and loyalty to Christ that was manifested during the first century of Christianity, the Millennium might have been ushered in without the tragedy of the world's history being written as it has. During about thirty eight years the Jews wandered in the wilderness when they might have been in the promised

land. But I fear we have not profited by their terrible experience.

##### II. The Terrible Character of Unregenerate Human Nature As Revealed in Persecution.

In this connection we should learn that religious zeal is not always an evidence of salvation. Paul said, "I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. Much of our denominational rivalry, standard-hoisting and banner-waving is dangerously near zeal for worldly glory and vain display. Often the fights waged against pastors by certain church cliques are nothing short of persecution, and under the direction of the Devil. In this age, any preacher who preaches the whole gospel and contends for the New Testament standard of church life may expect, and will receive persecution. Often it is done secretly, and by boycott, and sometimes by slander. It sometimes puts a man on the black list so that he cannot get a pastorate. Occasionally it matters not how capable and worthy a man is, he is persistently ignored and snubbed by those who direct denominational affairs. Any thing done secretly, underhandedly or deceitfully against a Christian is persecution by whomsoever committed. However, such is the price of faithfulness to Christ and his word. But he said, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Mat. 5:11-12. Read John 16:1-3. In the cases of persecution in the lesson for this date, no law of God or man had been violated by those persecuted, while those who persecuted them were guilty of the foulest crimes including that of murder; thus we see the terrible nature of unregenerate human nature. Because a man believes he is right and the other fellow wrong does not make it so. But how can we know with certainty? By the revealed will of God as given in his word, and made plain by the Holy Spirit to those who submit themselves unreservedly to his leadership. But do not good men sometimes make mistakes and even commit grievous sins? Yes, but they do so, despite the fact that the Holy Spirit tries to keep them from it. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth". John 16:13. Perhaps the most serious condition just here, is when the persistent refusal to heed the Spirit's call and leadership, causes him to withdraw, and leave a man in the hands of the Devil. At one time David was a clear case of this kind. It takes a great deal of the grace of God to enable a man in high position to admit his sin, confess his wrong, ask forgiveness and make amends. But it is a tonic that has a wonderfully purifying effect when used. But perhaps the greatest tragedy is that a man is blameworthy for not knowing when

he is being ruled by the Devil. The men who killed Stephen could have known if they would. Jesus said on one occasion, "Ye will not come to me that ye might have life". John 5:40. The "will nots" are sending the lost to hell, and the saved to the rock piles of wasted life and sorrow over lost opportunity. It is said that after David's great sin, he always played and sang in a minor key.

##### III. God's Over-Ruling Power in the Accomplishment of His Purpose.

That it was the will of Christ for his disciples to immediately begin the proclamation of the gospel to the entire world as soon as the Holy Spirit came there can be no doubt. But they did not do until persecution arose. That it was and is his will for the whole human race to have the gospel is proven by the same effects being produced every where it is preached. Many people today whose names are on Baptist church rolls, are in exactly the same position in regard to the heathen in foreign lands, that the Jews were in regard to the gospel for the Gentiles; or, at least to the extent that they do not believe in foreign missions and never give any thing for the purpose of sending the gospel to the lost.

Perhaps the most important lesson to be learned from the incident now under consideration is that Christianity spread most rapidly when persecuted most severely. I am often made to wonder if church membership is not too cheap now? It seems to be so cheap that it has lost its significance.

Let me close with this startling thought. When the World War closed and one half of the heathen world stood with open doors and outstretched arms saying, to Southern Baptists, "Bring us the bread of eternal life", if the Pope of Rome with his three hundred millions of sworn adherents had said, "You shall not carry them the open Bible and the gospel of Jesus", would our foreign mission work today be in the condition it is? My guess is, that though millions would have been killed, before the first decade from that date closed, the gospel would have been preached in every nook and corner of the world. It will be under some such conditions as that, that its last proclamation will be made. Why, Oh why, will Baptists wait when they might do such glorious work in such worthy way?

#### THINGS WE FORGET

(Jennie N. Standifer)

In all lives there are pleasant things to remember, and also things we would like to forget. One and all of us like to bring back to our minds and to the minds of our associates the good or great things that our ancestors and relatives did that brought them to the front in politics, learning and money making; provided it was done in an honorable way.

Few like to remember the help they received in achieving prominence in honorable occupations. It does not make us proud to get to the top of a trade or profession through the help and efforts of others. People like to brag of their



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own success, and seldom give the credit to friends.

We are prone to forget the struggles and hardships of our fellow mortals who helped so nobly in making this, the United States, the greatest country in the world. We should not forget these efforts but show our appreciation by giving the best citizenship of which we are capable, to our great land. Forgetting favors and kindness does not fit us for leadership, no matter where we live. We need to remember all the good that comes to us, and to forgive and forget the evil. When we forget favors and kindness, we are guilty of ingratitude, one of the basest traits of human nature. Let us count our blessings along with our true friends, and not fail to be as happy as is possible.

#### FORD'S CREEK

This church in Pearl River Co. was for many years a "Convention" church, but joined the "Land Marks" about eight years ago. Some two years ago the congregation voted back into the Convention program. The people built a new church under the leadership of Rev. E. C. Pigott and the present pastor, Bro. L. H. Harper, Lumberton, Miss.

Their protracted meeting embraced second Sunday in July and week following. Had average size congregations for the community, good interest in the meeting, fine fellowship with four additions by baptism. Bro. Harper teaches school for a living, and pastors several churches not able to pay large salaries. He is a fine yokefellow and a good pastor loved by all his people.

—J. C. Richardson.

Poplarville, Miss.

Little Marjorie, arrayed in her best one Sunday afternoon, met Donald. After playing a few minutes Marjorie gave him a violent push, with the remark, "I would thank you, Mr. Donald, if you would not step on my shadow when I have my best clothes on." (Original with the children).

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# RIDGECREST WEDDING

Ridgecrest, July 4.—(Special)—A wedding of interest in college circles all over the south was solemnized here Friday afternoon at 5 o'clock, when Miss Irene Ward, for four years Baptist student secretary in the Mississippi State College for Women, was united in marriage to Mr. John Hall Jones, the Baptist student secretary of Florida, with Dr. I. J. Van Ness, of Nashville, Tenn., officiating.

The marriage vows were plighted at an improvised altar erected beside the lake, with blossoming rhododendron and white mountain daisies banked with ferns to form a background, against which the pale yellow frocks and white dresses of the attendants in the wedding showed with striking effect.

Preceding the wedding Miss Verbie Dabbs, of Mississippi, and Mr. Fred Smith, of Florida, sang, "I Love You Truly," accompanied by Miss Edna Hendricks, of Georgia.

Mr. Smith is state B. S. U. president in Florida and Miss Hendricks in Georgia. Miss Myrtle Ross Letts, of Laurel, Miss., sang "For You Alone," after which 16 lovely young girls from the school with which the bride has been closely connected, entered, all dressed in white, and bearing a daisy chain. They sang, "I Would Be True," as they grouped themselves on either side of the altar. Those bearing the daisy chain were: Misses Effie and Jeffie Harrel, twin sisters, Bertha Walters, Lucille Ray, Marguerite Carl, Lillie Mae Rickman, Elaine Corder, Grace Bush, Erlene Oswalt, Annie Rhee Stoddard, Lucille Payne, Frances Bennett, Mary Frances Bostick, Mary Ruth Hathorn and Anita Vaught.

Miss Zana Wilson, of Tupelo, Miss., entered with Mr. Walter Harvey, of Florida. Miss Wilson was dressed in pale yellow and carried an arm bouquet of mountain daisies and ferns. These two are presidents of their respective B. S. U. organizations on their college campuses, Miss Wilson at M. S. C. W. and Mr. Harvey at the University of Florida.

Miss Ethel McConnell, of Nashville, entered with Mr. William Hall Preston, of Nashville. She wore pale yellow and carried mountain daisies. Miss McConnell and Mr. Preston are field secretaries for the southern B. S. U.

To the strains of the wedding march from Lohengrin, the bride entered on the arm of the groom. At the altar they were met by the officiating minister and Mr. Frank Leavell, of Nashville. The impressive double ring ceremony was read, and kneeling the young couple plighted their vows. Mr. Leavell led in the prayer.

As the party left the altar, the song, "Living for Jesus," was sung by the girls carrying the daisy chain.

The bride was lovely in her simple white dress, the only trimming of which was the clusters of daisies. Her bouquet was of daisies and ferns. She is a charming brunette and one of the most popular girls in all the college group throughout the southern states. She is the daughter of Mr. and Mrs. C. A. Ward, of Houston, Texas, and was educated at Rice Institute at Hous-

ton before entering her work at M. S. C. W. The Mississippi school is rated as the largest of its type in the world, and the influence of the brilliant young secretary has been wide-felt.

Mr. Jones is the son of Mr. and Mrs. R. F. Jones of Fort Myers, Fla., formerly of Mayfield, Ky. He is a graduate of Union University, Jackson, Tenn., and the Southwestern Baptist Theological Seminary at Fort Worth, Texas. He is a member of the ATO fraternity. He was formerly assistant to the president of Limestone College, Gaffney, S. C. The romance began when the couple met in student work.

Following a brief trip, after which they will return to Ridgecrest for a short stay, the young couple will be at home at Gainesville, Fla.

Among those who came to Ridgecrest for the wedding was the bride's mother, Mrs. C. A. Ward. Among the close friends of the couple, in addition to the great throng of students present, were Miss Lula Lawton Leavell, of Houston, Texas, Miss Mary Louise Hamburger, of Houston, Texas, and Dr. and Mrs. I. J. Van Ness and family, of Nashville, Tenn., Mrs. William Hall Preston and Mrs. Frank Leavell, of Nashville, Tenn.

## CHURCH SCHOOLS OF MISSIONS IN THE SOUTH AND THE MOUNTAIN SCHOOLS

J. W. O'Hara, Supt.

No doubt the many friends of the Mountain Schools are anxious to know the present status of these institutions. The Home Mission Board, on account of diminishing receipts, could not make any appropriations to them for maintenance. It, however, did assume some obligations for indebtedness. The Superintendent was continued with instructions to help the schools in every way possible. All the schools are planning to continue their work for another year, and the prospects for students are bright. At the close of the past session, Armo Baptist Academy, Blue Eye, Mo., became a County Consolidated school. Newton County Academy, Parthenon, Ark., this past year operated on that basis.

The schools will need very much the help of friends. Many boys and girls are clamoring for entrance. They will need scholarships and aid otherwise. The Superintendent will be glad to furnish information at any time about each of these schools.

The Preachers Schools in the mountains will be continued. This phase of the work is filling a long felt need, and is greatly appreciated. A very successful school has just been held at Union Mills, N. C., with 25 preachers, representing 40 churches and six Associations. Those interested in this type of work may write the Superintendent.

A new feature has been added to this Department,—Church Schools of Missions in the South. The purpose of this feature is to stimulate mission study on part of entire church. The Superintendent of the Mountain Schools has been instructed to take charge of this new work. At present, he is seeking through the Moderators of the Associations in the South someone to help with the work in each Association. In a short

time a carefully selected list of books will be announced as the curriculum. These will be selected for adults and young people, intermediates, juniors and primaries. The school will be under the direction of the church. It will endeavor to enlist all in study classes. A week's study has given the best results. The children may be taught in afternoon and other classes at night.

Our policy will be to include State, Home and Foreign Missions. We will, of course, feature Home Missions, but books on other phases of mission work will be included. The night session will have one or two class periods as desired, and the evening will be closed by an address on State Missions, or some phase of the Cooperative Programme.

Pastors and church leaders will be planning their programmes for fall, winter and spring. Will you not plan for a week's mission study, and write the Superintendent for suggestions? Letters have gone to all Moderators in the Southern Baptist Convention, asking for a representative in each Association. The Superintendent sincerely wishes that either the Moderator, the representative, or someone will present this important work at the session of the Association. However much the Superintendent would like to be present at Associations, he can be present at only a limited number. He asks cooperation of Pastors and church leaders, and requests reports on all schools planned.

The aims of the Church Schools of Missions Department are as follows:

1. Membership of church reached.
2. Facts of missions learned.
3. Inspiration of the missionary spirit felt.
4. Prayer for missions deepened.
5. Giving to missions stimulated.
6. All organizations of the church more missionary in purpose and programme.

Are you interested? Have you suggestions? The Superintendent will be glad to have them. Please write him at Asheville, N. C., for information about this work, and pray for the success of the effort.

## A STARTLING STATEMENT

Dr. Brown, of the Keely Institute of Los Angeles, makes the following statement: "The cigarette is a greater menace to the young people of today than the open saloon ever was."

For sixty-five years, Dr. Brown has been associated with the Keely Institute; and, after years of investigation, he made this remarkable statement.

Dr. Brown declared that the reason the cigarette is a greater menace to the young people than the open saloon is because the cigarette has respectability. To be an habitue of the saloon was considered a disgrace.

Young women who would not go into a saloon for a drink, will smoke cigarettes. Dr. Brown makes this very pertinent statement:

"Every young woman who came to us for treatment for the liquor habit was an inveterate user of cigarettes. She began her drinking after using cigarettes. If cigarettes could be prohibited in America, the liquor problem would be



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solved. In our institution, we find that the history of every woman who comes to us for treatment could have this caption written above her name and record: 'Cigarettes, drink, dope!'—The Covenanter Witness.

## SOUTHWESTERN GRADUATES SEVEN AT CLOSE OF SUMMER (By L. A. Myers)

Five men are receiving Theology Degrees and two women Religious Education Degrees with the close of the Summer School at Southwestern Seminary. One hundred and forty have been enrolled during the summer session and the six weeks session has been, according to the feeling of the Administration, fully up to that of previous sessions. The Commencement Program, which is immediately ahead at the time of this writing, provides for the regular feature address and a special musical rendition.

Degrees will be awarded by Dr. William Wright Barnes, Director of the School. The address is to be made by President J. L. Ward of Decatur College, Decatur, Texas, speaking on "The Divine Side of Preaching". The musical feature "Praise and Thanksgiving" will be directed by Prof. I. E. Reynolds.

The total enrollment has embraced 7 from Mississippi including 5 men and 2 women. They are: L. T. Aultman, Hattiesburg; Jas. A. Bryant, Crystal Springs; Otis Jones, McCall Creek; R. L. Smith, Wesson; C. J. St. John, Brooksville; Miss Sarah Blackburn, Vicksburg; and Miss Willie McCraw, Neshoba.

Mose—Did yo' boy Booker T. throw a stone at me?

Rastus—Did he hit you?

Mose—No.

Rastus—Den it wuzn't mah boy, Booker T.

Hyde: "Were you lucky at the races yesterday?"

Wyde: "I should think I was! I found a shilling after the last race, so I didn't have to walk home."

Tommy: "Mother, let me go to the zoo to see the monkeys?" Mother: "Why, Tommy, what an idea! Imagine wanting to go to see the monkeys when your Aunt Betsy is here."

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**HAROLD SOMERS, BROOKLYN, N. Y.**



## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

No special news this week, it seems. The interest in the Bible Questions and Answers continues, I'm glad to say. Let the good work go on.

Some one wants to know more about our new grandson. Well, wait until next week, when we hope to have him with us, and I can give you the latest from him. In the meantime, he has very dark eyes, soft, dark hair, and tiny ears that cling close to his head. Besides that, he is the only grand-boy among seven grand-children. You may guess what the others are!

Since I began to write a good rain has come our way, and the ground and trees and grass and flowers are all very much refreshed. Did you know that there is a good deal in the Bible about God's goodness to us in this way? "Thou visitest the earth and waterest it.... Thou makest it soft with showers." Ps. 65:11, 12. "He shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72:6. It is certainly a great blessing and helps us meet and enjoy the tasks and duties and pleasures which are ours.

I have another good set of Answers from Ora Myrick, but no special letter for the Page. I am giving you today questions on the life of Joseph, which I believe you will find very interesting. With love,  
Mrs. Lipsey.

### Bible Questions on Joseph

#### For People Over 12 Years Old

1. How old was Joseph when he was sold and taken into Egypt? Who sold him?
2. Why did Pharaoh want him to be ruler over all Egypt?
3. When the seven years of famine came on, what ten men went down from Canaan to Egypt? Why?
4. Did Joseph have any hard feeling against his brothers when he met them in Egypt, after the long separation? Ex. 45:5-8.
5. How many of Jacob's family went down into Egypt, when his son Joseph sent for them?
6. How old was Joseph when he died?
7. What promise did he ask of his people before he died?
8. Did they keep this promise? Joshua 24:32.

#### For Children Under 12 Years old

1. Why did Jacob love his son Joseph best of all his sons? Gen. 37:3. Did this make his brothers love him?
2. What present did his father give him?
3. What dream did Joseph have and tell his brothers?
4. When they wanted to kill him, which brother would not consent? Gen. 37:18-22.
5. What did they finally do with Joseph?
6. What was the name of the man who bought him in Egypt?
7. Tell one of the dreams of Pharaoh, king of Egypt.
8. What high place did Joseph finally come to have in Egypt? Gen. 45:26.

Study Roll: Ora V. Myrick, T. C. Burney, Annabel Burney, Era Mae Walker, Emaline Burney.

Roll of Honor: Martha Hewitt.

McComb, July 4, 1931.

Dear Mrs. Lipsey:

I am sending ten cents for the orphans. I have a little sister named Frances and we have very much fun playing together. I wrote the answers to the Bible Questions for children under twelve. Best wishes,  
Martha Hewitt.

And how well and plainly you

write, Martha! I can read it so easily, every word. I shouldn't wonder if you are just about our Julia Frances' age. So glad you thought of the orphans, as well as the Answers. Bring little Frances, next time.

Grenada, July 8, 1931.

Dear Mrs. Lipsey:

I am sending (10c) and my friend Miss Mary Nofleet, of Coffeetown, is sending half a dollar for the orphans. I was interested in knowing about your new grandson. Tell us some more about Jeanne Howe and her baby sister. I love babies very much. We don't have one but I play with the neighbors' babies. I was in Jackson a short time ago and saw where The Baptist Record was printed. With love and best wishes,  
Sue Vandiver.

I wish you had gone in and up to see Dr. Lipsey, Sue. Thank you for the money from Miss Nofleet and you. Next time you write, why don't you send a list of Answers to Bible Questions?

Newton, July 15, 1931.

Dear Mrs. Lipsey:

I am a happy little Sunbeam and enjoy going every Sunday afternoon to the Band.

I am enclosing 25c for the Orphans, given by the College Hill Sunbeam Band. We are always glad to help, even tho' it is a small amount. With love, Betty Clark.

And it makes me happy, too, Betty dear, when these letters come from your Band so often. I truly appreciate them, and thank you all.

Grenada, July 16, 1931.

Dear Mrs. Lipsey:

On June the 8th one of our sponsors, Mrs. Jennings, carried seven of us Juniors to Memphis for being 100% three months in B.Y.P.U. We went to church and heard Mr. R. G. Lee preach a fine sermon. We ate breakfast in Mississippi, dinner in Tennessee, and supper in Arkansas. I like the Bible Study fine, and am sending the answers for July 16th. Love to all,  
Eva Mae Walker.

That was a sure-enough trip, different from most, Eva Mae. We are glad to have you back, have not heard from you in quite awhile.

### HILLMAN COLLEGE

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The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

### OLD ASSOCIATIONAL MINUTES WANTED

For Minutes of the Mississippi Association from 1811 to 1834; and the Pearl River Association from 1820 to 1834, I will pay a good price for one or all. Also Springfield Association for 1895.

M. R. Cooper,  
26 N. 8th St.,  
Richmond, Va.

Continued from page 9

passed." Their women have been nationalized, parents are separated and sent into different parts of the country. Children are taken from their parents and brought up in Socialist institutions where instructors teach them communism. Boys and girls mingle freely together and little girls of premature age often become mothers. This is their first line of attack, in their carefully and skillfully planned destruction of every existing government of the world that is not Communistic.

Every teacher in our public schools should be compelled to take an oath of allegiance to our flag and all it stands for. While sectarian teaching must be barred, there should be a book of excerpts from the Bible suitable to read in the public schools, and it should be required to be read regularly every school day in accordance with our laws. "By the fear of Jehovah men depart from evil."

The stability of a nation depends upon the reliable, upright character of its citizens.

With theft and burglary made easy by modern acetylene torch and automobile as a quick get-away, what other causes are there for the increase in crime and for the lowered age of the criminal—even boys in their teens? What has caused lowering of personal standards until greed stops at nothing—however vile, wicked, or inhuman—that will accomplish its ends?

Are our homes and schools responsible for this? Two generations ago there had not been the general deterioration of moral standards. Mothers had not forsaken their homes for the gay life of today filled with its ceaseless round of movies, dances, cards, cigarettes and cocktails, or gone unnecessarily into the business world to the neglect of their children.

The Sabbath had not been robbed of its sanctity. Its hours filled with week-day activities and quest of pleasure with church attendance neglected. The Sabbath had not been commercialized through open theatres, movies, ball games and the sale of children's toys on our streets. The command "Remember

the Sabbath day to keep it holy" had not been discarded. Reverence for God and his holy day still lingered. Man had not been elevated to the divine and Christ torn down and robbed of his Deity, and declared only a superman! It was still remembered that God's voice from Heaven had borne him witness saying, "This is my beloved Son, hear ye Him." And He Himself had said "I and my Father are one."

How much obedience to the Golden Rule—"As ye would that men should do to you, do ye also to them likewise," can one expect from those who believe that the one who uttered it was not God but man?

A few years ago our schools and colleges were not the Godless places some of them are today, turning out citizens robbed of their belief in God, the Deity of Christ, and hereafter. We are reaping what we have sown!

Communists by playing games, telling stories, teaching music, handicraft, dramatics, and athletics in various public places gain the confidence of children of all ages. Then they gather them into clubs, and summer camps and teach thousands of them every year that "There is no God", no hereafter—no future punishment or future happiness—saying to them, "Do whatever you like." They are taught to hate those who have more of this world's goods than they have, to hate their parents if they are not Communists, and even if they are, to despise and disobey them. They are taught to salute the red flag and to spit and trample on our flag!

They foment strikes and discontent that they may plant their ideas more successfully in the minds of the people and disturb the confidence of the public in banks, often causing serious runs.

It was Lenin who said, years ago, "The capitalists of America will commit suicide for money!" Meaning that they were willing for present gain to loan huge sums of money to Soviet Russia, sell her tractors, farm machinery, and send over our skilled engineers and outstanding men of business ability to teach them how to develop their

Continued on page 13

### THE JUDSON, Marion, Alabama

A fully accredited senior college for young ladies. 93rd consecutive year of Christian service. For girls with ideals and standards. Combining the culture of the old South with the practicalities of the present. Excellent climate, strong faculty, modern equipment. Music, Art, Expression. Moderate tuition. Write for information.

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.



Thursday, July 23, 1931

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### East Tupelo Organizes Junior and Adult Unions

We are indebted to Mr. Q. F. Watson for information concerning the organization of a Junior B.Y.P.U. and a B.A.U. in the East Tupelo Baptist Church. They write for free tracts for the officers suggesting that they want all officers to be well posted on their duties so the unions may function 100% efficient. It is always true that where the officers and committees know their duties and do them the church has a real service and may look for good results.

A request for literature for the B.A.U. comes from O. H. Bedsole, 1, Hattiesburg. We hope this means that right soon we may be able to report an adult union for them. Every church should have a B.A.U., as every church has untrained members that has passed the senior age and these should be in training.

There is no difference in the organization of a senior B.Y.P.U. and a B.A.U.; they have the same officers and committees and their duties are the same, hence we have no special B.A.U. officers tracts, but use the ones we have prepared for the senior B.Y.P.U. We will be glad to send you a set if you need them.

Here is a word from M. P. Posey, 24, Tupelo, Miss. They have recently organized an Intermediate Union and ask for tracts for the officers. As our vision is enlarged our interest in the training of our church members increase, hence let us pray for vision. Jesus said, "Look upon the fields that are white unto the harvest," but he prefaced that with "Life up your eyes." Our vision cannot be enlarged unless we look up and out upon the field waiting for workers.

### Southwide Winners in the Prize Essay Contest

Each year for the past three or four years the Department of Student Work of the Sunday School Board has conducted a "Prize Essay Contest." Baptist students in all schools are eligible to enter the contest. The essay this year was "Our Present Missionary Crisis and the Way Out." Miss Helen Russell, Carbondale Normal, Ill., won first place in the South, and Mr. W. Herscherl Ford, Wake Forest College, N. C., won second place. The state winners were as follows: Alabama, Malcomb Fuller, Howard College; Arkansas, Miss Katye Lou Russell, Ouachita College; Florida, Miss Josephine Scarlett, F.S.C.W.; Georgia, Miss Dorothy Floyd, Besse Tift College; Illinois, Miss Helen Russell; Carbondale Normal; Kentucky, Ray H. Wright, E. Ky State Normal; Mississippi, Miss Virginia Reeves, Blue Mountain College; Missouri, Harold G. Sanders, William Jewell College; N. Mexico, Miss Na-

oma Pennington, Normal University; N. Carolina, W. Herscherl Ford, Wake Forest College; S. Carolina, Miss Frances Moore, Greenville Woman's College; Texas, Miss Eloise Glass, Baylor University; Virginia, Ernest E. Northen, Jr., University of Va.

### Crooked Creek Organizes B.Y.P.U.

Mr. Gilbert Brock, newly elected director of the B.Y.P.U. work in Crooked Creek Church, Lawrence Co., reports the organization of a B.Y.P.U. in their church of which they are justly proud. Myron Cliburn was elected president. We hope to add them to our list of A-1 Unions before very long and in the meantime extend congratulations to the church and community.

### Newton B. Y. P. U. Program

During the week of July 5-10 five churches in Newton Co. observed Study Course meeting each evening through Thursday having the examination on Thursday and all coming together in Hickory Friday afternoon and evening for a joint social. The churches cooperating were Chunky, Hickory, Newton, Decatur and Union. One unique feature of the week's work was the exchange of teachers by the churches. The plan was that Decatur should furnish teachers for Union and Union furnish teachers for Decatur, Newton was to furnish teachers for Hickory and Chunky while Hickory was to send teachers to Newton. The social Friday night was composed of games for an hour and a half in the court square near the church in Hickory, lunch and then an hour of fun and serious consideration in the church. Only four of the churches attended the social so the crowd was divided into four groups with each group named for one of the towns represented; a mayor and marshal was elected for each town the method uses in electing the mayor, all in the group crowded and the one crowing the loudest was declared mayor, then each group cried "Catch him," and the one crying the loudest was declared marshal. A Governor was elected, four candidates were nominated, each was presented and asked to make his campaign speech, the entire crowd was to applaud the candidate receiving the loudest was declared elected. Mr. J. E. R. Saunders, Associational B. Y. P. U. President, of the county was elected Governor. It was a good week and the young people of the county know each other better and thus better work is being done.

### Catchings Organizes Intermediate B. Y. P. U.

Mrs. Richard Kelly is doing double duty in Catchings. She is Junior Leader and has been since the organization of the Union and has led the union in becoming one of the best in the State. The Intermediates were without a leader, hence, had disbanded. Mrs. Kelly

could not stand to see these fine young people untrained, so decided to re-organize them herself and lead them until someone interested enough would take them. They started with eight members, expecting to add to that number as they grow otherwise.

Interesting B.Y.P.U. features have been planned for the assembly next week in Hattiesburg. Come along and enjoy them with us. In addition to all the good things spiritually and mentally, D. A. (Scotchie) McCall will be in charge of the good things in the way of play. Slip your extra hand shake in your grip and come along,—you'll get to use it lots while there.

### LARGE CROWD AT MADISON COUNTY B.Y.P.U. ASSOCIATION

The regular quarterly meeting of the Madison County B.Y.P.U. was held at Flora last Sunday, July 12, at the First Baptist Church. The attendance was the largest since the Association was organized two years ago. Every B.Y.P.U. in the county taking part on Program. The topic of the program was Stewardship. Farmhaven won the attendance banner and Camden the Efficiency Banner. Rev. McComb, of Flora, was the inspirational speaker.

The next meeting will be held at Madison the second Sunday in October, at the Baptist Church.

—J. D. Maness, Rptr.

### SKENE HAS GREAT TRAINING SCHOOL

We were indeed fortunate and glad to have Mr. Wilds with us Sunday night, July 12th, to make the opening address of our Baptist Training Service School. His message was both inspiring and practical. We regret that he could not be with us all the week.

It is the consensus of opinion that this past week spent in the study of the several B.Y.P.U. Manuals has been and will be a great boon to the life of the church. Each officer and member feels that he will be more able to discharge his duties than before. We have usually had good attendance at the Training Service, but now we shall be able to accomplish more than formerly.

Except for Monday night, when there was a downpour of rain and only 46 could attend, the average attendance was 107.

The courses were the Junior Manual taught by Miss Olga Fortenberry, of Boyle, the Intermediate Manual, taught by Mr. L. C. Craif, of Southwestern Seminary, Seminary Hill, Texas, and the Senior Manual, taught by the Pastor, Bro. Carroll Hamilton to both Seniors and adults.

A major portion of the credit for this splendid Training School is due Mr. Craig. In addition to being an excellent educational worker and personal worker, he is a talented singer and expert director. He makes a specialty of leading revival singing.

This was his first visit to Mississippi, but I am sure it would not be his last if you only knew what he meant to Skene this past week. Those desiring to know more about him before applying for his services may write Bro. D. Wade Smith (formerly Mississippi Baptist State

Evangelist) Box 4, Stock Yards Station, Fort Worth, Texas.—Member.

(Continued from page 12)

mines, build bridges, railroads, and factories the most approved ways to compete with us later and undermine our government. A late statement gives the number of skilled American men in Soviet Russia as 18,000.

The Soviet or Communist Government is financing its undertakings with the property stolen in 1917 from the prosperous Russians. Now through forced labor at pitifully low pay and starvation rations—even before the completion of its five year plan—it is able to undersell the nations of the world—and is doing it along certain lines. Soviet Russia plans in this way the financial ruin of all governments that are not Communistic. Lumber, wood-pulp, coal, oil, wheat, manganese dumping have already spread alarm among various nations, where they have been underselling the home market. Russian people are kept on starvation rations, and are destitute of warm clothing.

We need patriotism that will refuse to send our farm implements, electric machinery and our skilled engineers over there to aid them in destroying our country by dumping their vast natural resources and their manufactured goods on the world markets and ruin us by competition. They are even planning to undersell us in our own home markets, leaving our workmen without employment. We are "aiding and abetting" the enemy when we do these things just as much as though the battle with guns and ammunition had begun; for their declared purpose is to overthrow our government.

We need patriotism that will make the manufacturer refuse to buy their cheap raw material, our merchants their cheap manufactured goods and the ultimate consumer refuse to buy Russian goods made by forced, ill-paid labor, with stolen capital, and so increase our unemployment.

We need patriotism that will not for present personal or national greed sell our country to the enemy to despoil. Greed for money in exchange for our glorious freedom, and the finest opportunity for self-development and personal initiative the world has ever known!

We also need patriotism that will not scrap the Constitution for the sake of unlawful self-indulgence, or illegitimate gain.

Rev. G. W. Riley, of Clinton, Miss., is available for meetings or supply work. He can furnish a good singer when desired or lead the music himself when necessary.

Now that automobiles are being built with musical instrument attachments, we'd like to have one built like an accordion, for parking purposes.—Southern Lumberman.

Deacon—"So your congregation didn't give you a vacation last year?"

Minister—"Not a week; not even a day."

Deacon—"Well! well! They are the hardest people to tire out I ever heard of."—Ex.



### FROM AN EXILE AN ARGUMENT FOR PROHIBITION

By Hendon M. Harris

In the year 1881, there were in the city of Madison, Indiana, seventy-nine (79) places where spirituous and vinous liquors might be bought. Now there is an occasional arrest here for the surreptitious peddling of bootleg stuff. Yet there are those who maintain that more liquor is being manufactured and consumed in America than in pre-prohibition days. This is difficult for one to believe when in my student days at the Louisville Seminary I used to see vast warehouses of whisky and solid blocks on Main Street there filled to bursting with Kentucky Bourbon. Also I recall that when I was a small boy in Jackson, with a population then of some seven thousand people, there were streets where no respectable women would venture even in daytime. Now that Jackson has some fifty thousand there is less drunkenness, at least visible drunkenness, than I recall as prevalent when I was a boy. Prohibition seems to have reacted unfavorably mainly upon the two extremes of society, the dregs and the idle, sophisticated class. But the sturdy, strong middle class of American people seem relatively less affected.

#### Politics

Though an absentee from the state of Mississippi, I am entitled to a vote and I shall certainly exercise my prerogative. In the last presidential election I started in my car for Jackson, where my vote then was but my car broke down and so I managed to catch a ride in a hearse and so rode into Jackson in time to get there twenty minutes before the polls closed. Writing to the youthful Timothy, the Agen Apostle Paul urged the younger minister, "Be thou an example!" I intend to cast my vote for exemplary candidates. For my part I refuse to vote for any candidate that I cannot hold up to my four sons as models of deportment, clean in character and constructive in their ideals and purposes. Mississippi has been cursed by its cheap, trashy, demagogic politicians. The cost of this has been terrific. Able, clean men should run for office or be drafted into service. Indiana and other states have also suffered severely from inferior and corrupt leadership. One former Governor has just been released from the Federal Penitentiary and another strong political leader is endeavoring to get out of the state penitentiary after serving a good number of years.

#### Hot But Busy

Numbers of people in this state have died of the terrific heat. Even in China seldom have I felt such scorching, devitalizing temperature. The heat seems more enervating up here than down South. But I have been busy. I have held a meeting for the pastor at North Madison in which six people joined the church, five for baptism. In a month's time I have buried five people, and I marry my fifth couple next Sunday morning. The church gave us a wonderful reception a week ago. Representatives of the church, the ministerial association, the Baptist Association and also Dr. Parsons,

Executive Secretary of the Baptist State Convention, all made speeches of welcome. "A good time was had by all!"

Here is a good story, I think. A doctor in Madison was, a few years ago, given to making out prescriptions for whiskey pretty freely. In fact he received it by the barrel. One of the members of my church saw a Negro who had received a bottle of whiskey from this doctor with the following directions: "Take a wine-glass full three times a day or oftener." The Negro said: "I takes it OFTENER!" More anon.

#### PRESENT DAY ITALY

By D. G. Whittinghill, D.D.

Italy, like every other country in Europe, is in a state of transformation. Great material and moral changes are constantly taking place, due to the enterprise, if not audacity, of the Fascist government. Mussolini seems to have become a fixture in the political and social life of this country. His admirers, a large majority of the population, idolize him, while his enemies fear him and keep quiet. The country as a whole trusts him as a ruler, in spite of limited liberty, high taxes and business depression. Mussolini is indeed one of Europe's greatest men.

#### The "Roman Question"

The Roman question does not seem to be thoroughly settled as was at first believed by many Italians. Pope Pius XI on three different occasions in recent months has protested against the Italian government for violation of the Lateran Treaty "which declares the Catholic religion to be the religion of the State." It will be remembered that the Mussolini government issued decrees granting further rights and liberties to non-Catholics after the so-called "Reconciliation of Church and State." This fact has greatly disturbed the Roman Pontiff and he has shown his displeasure both in words and deeds on several occasions. The substance of these decrees in favor of non-Catholics is as follows: (1) All kinds of religious beliefs and forms of worship are permissible throughout the kingdom, provided they do not run contrary to public order and decent custom. (2) A difference of religion forms no impediment to the enjoyment of civil and political rights, nor to the acquirement and holding of any civil or military office. (3) Full liberty is granted for the propagation and discussion of religious topics. (4) Parents and guardians can have their children exempted from attending religious instruction (Roman Catholic) given in public national schools. (5) All ministers of religion (including evangelicals) are at liberty to unite in matrimony men and women of any religious persuasion and of any nationality, according to the laws of Italy and those of their respective countries.

As will be seen the rights granted to us by the Mussolini government, are nothing more than simple justice, and represent a minimum for other religions coexistent with the state church. The fact is, the presence and the work of Protestants in Italy get very much on the Vatican's nerves.

Up to the present time the Italian government has taken no notice of these Papal protests, and Mussolini remains in his determination to do justice to the "Nonconformists" in Italy. Several political organs that might be considered semi-critical have taken up our defense with a courage and conviction highly pleasing to evangelicals. In the meantime the Pope continues his war on non-Catholics. He has stirred up his clergy throughout Italy in a campaign of lies, insults and petty persecutions, worthy of the Middle Ages. Roman Catholic publications including some political newspapers under the influence of the Vatican, have joined in this chorus. The world will smile when it hears that the Pope has put Protestant propaganda in the same category with immoral pornographic literature, immoral and indecent music halls and cinemas, and immodest dress of women! In fact, he speaks of our work as "the spreading of so much evil" and as being "even outside the realm of the supernatural, full of peril and menace." This un-Christian language is in striking contrast to the message in Latin which the Pope delivered a few days ago to the world over the radio from the Vatican. When he had millions of Protestants in his audience he knew how to deal in commonplace generalities in diplomatic language!

#### The Vatican State

The Vatican State does not limit its activities to religious work only. It plays a great part in national and international affairs. The participation of the Papacy in politics has one principal purpose in view: the welfare and progress of the Roman Catholic Church throughout the world. American Protestants seem to be unaware of the progress Roman Catholicism has made in diplomatic and political circles since the World War. Nearly every nation in the world of any importance, except the United States, has a representative at the Vatican. Even Protestant England, which had no diplomatic relations with the Roman Church for many years, sent her minister to Rome during the war. He is still here, despite repeated attempts to have him recalled. It is to be hoped that the greatest Protestant power in the world will break off this useless and compromising relation. The velvet hand of the Vatican is being felt now in various European governments. England's new "Educational Bill" had to be withdrawn recently on account of exorbitant demands of Roman Catholic members of Parliament. Austria has had for a number of years a prelate as Prime Minister. The new constitution of Poland was considerably influenced by the present Pope when he was envoy extraordinary at Warsaw shortly after the war.

The Prime Ministers of the German Republic in recent years have been Roman Catholics. They are members of the Center Party, a Roman Catholic political organization which holds the balance of power in Protestant Germany. The clerical party in Belgium and Holland gives a great deal of trouble to both governments. In Switzerland, where the Catholic population is inferior numerically to the Protestants, the Vatican influence is by far too

strong. It is a well known fact that the movement to unite Germany and Austria has been favored by the Roman Church. Such a union would greatly strengthen Catholicism in the German Republic by the addition of Roman Catholic Austria. Possibly the only country in Europe, which thus far remains practically independent of the Vatican, is France. It is chiefly governed by Protestants and Masons. Both the president of the Republic and the president of the Senate, as well as a goodly number of senators and deputies, are Protestants. Spain has been practically the slave of clericalism for centuries, but she is now wideawake and will doubtless give the Vatican some sleepless nights in the near future. The Balkan States—a storm-center for so many years in Eastern Europe—have become a battlefield for the Roman and Greek churches.

#### Baptist Mission Work

Our work made long strides forward in 1930. It was by far the best year the Italian Mission ever has had. There is a spiritual awakening among many of our churches and pastors, though not all of them are equally alive to their responsibilities and opportunities. We have fifty-two churches in the peninsula, four of which are in Rome and one in Turin, not to mention a larger number of outstations. Several made marvelous progress during 1930. The church at Turin, in charge of Professor Paschetto, had seventy baptisms! The number of candidates for the new year reaches almost to the hundred mark. This congregation has built a chapel at its own expense, and opened up two other preaching halls in the city. At present there are four places in Turin where the gospel is preached nearly every night. Pastor Paschetto attributes the success of this work to prayer, faith and courageous witnessing to the truth of the gospel. At Reggio, Calabria, there were thirty-six baptisms, and there are three times as many candidates awaiting the ordinance. This is the old Rhegium where the Apostle Paul touched on his way to Rome as a prisoner. At Lentini, in Sicily, at the foot of Mount Etna, we have another promising work and a number of catechumens awaiting baptism. The church at Florence had thirty-two baptisms during 1930. The Teatro Valle church in Rome had twenty-two, and only a few days ago, Gravina in the South had twenty-one. The state of our church work in Italy is a matter of encouragement to all who love the spread of the gospel in this country.

#### Our Publication Work

Our publication work continues to hold the first place among evangelicals in Italy. Our theological and religious review, *Bilychnis*, exerts a fine influence among intellectual classes. Our contributors are found among members of the Senate, Parliament and professors of Italian universities. Its readers belong to all classes, including members of the Roman clergy. Baptist stock has gone up considerably since the foundation of our Publication House eighteen years ago. Our church organ, *Il Testimonio*, has also done much to illuminate the public and thereby prepare the way for a religious revival in this country.



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Italy's position in European af-  
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trines as: the Bible the sole author-  
ity of religion; the baptism of be-  
lievers only by immersion; liberty  
of conscience and the consequent  
separation of church and state,  
would have practically no advocates  
here if Baptists were to retire from  
this field of labor. Since we con-  
sider these principles, along with  
other evangelical truths, essential to  
the preservation and propagation of  
pure Christianity, Baptist work and  
propaganda are absolutely necessary  
for the welfare of this country which  
did so much for the spread of the  
gospel in the early days of Chris-  
tianity.—Watchman Examiner.

ON SUBSTITUTION

A long time since perhaps, fifty  
years ago, a murder was committed  
in one county in Minnesota. It was  
what police officers sometimes term  
“a one-man job,” that, all the evi-  
dence indicated that the crime was  
committed by one man acting alone.  
Shortly after its commission, a cer-  
tain man was accused and formally  
charged with the murder, was ar-  
rested, tried, found guilty by a jury,  
and was by the court sentenced to  
be hanged, and he was hanged.

About twenty years later, a man  
was converted in a revival meeting  
in a California city. He gave con-  
fessional testimony and told of many  
crimes of his past, including the  
commission of the murder in Min-  
nesota for which an innocent man  
had been hanged some twenty years  
before. The new convert said he  
would go back to Minnesota and  
give himself up and pay the penalty  
for his crime, and he was intensely  
in earnest about it. He had suffer-  
ed with a guilty conscience for those  
many years and, having finally be-  
come a Christian, he was truly glad  
to make the confession to disburden  
himself, as he was now unafraid of  
any punishment that man could im-  
pose.

While there are statutes of limita-  
tions for prosecutions for other  
crimes, murder is the one crime that  
never outlaws.

This convert hastened back to  
Minnesota to give himself up. He  
went directly to the sheriff of the  
county where this murder was com-  
mitted and told his story, and want-  
ed the sheriff to arrest him; but  
the sheriff had no warrant for him  
and refused to take him into cus-  
tody. The murderer next went to  
the county attorney of the county,  
but the county attorney had no com-  
plaint against him, and the court  
records showed that the criminal  
action, in which this man claimed  
to be the offender, was long since  
closed. But the murderer persisted

in wanting to pay the lawful penalty  
for his crime. Finally the county  
attorney agreed that he would sub-  
mit the facts and the record in the  
action to the attorney-general of  
the State of Minnesota, and that the  
county attorney's office would be  
governed by the ruling of the at-  
torney-general.

But the learned attorney-general  
of the great State of Minnesota, aft-  
er a careful consideration of the case  
and a diligent search of authorities,  
ruled that the murder case in ques-  
tion was closed and the penalty for  
the crime was paid by the innocent  
man who was hanged.

Such is a principle of human law.  
Such is the principle of divine law  
involved in our salvation. Call it a  
doctrine of satisfaction or call it  
what you will, but the principle is  
not only applicable in law, but in  
many things and ways.

Could Christ pay for us on Cal-  
vary's Cross? Well, He did! Our  
case is closed. He paid the penalty  
and we go free. The whole theory  
of our salvation is based on a live,  
going principle undisputed in hu-  
man law and in the courts of today,  
and which is a part of the every-day  
life of each and every one of us.  
No power on earth can change or  
overrule it and no power above will.  
John 3:16 is sound in principle, ex-  
plicit and unqualified and it is un-  
changeable because it is God's own  
promise to the world. God keeps  
His Word. Believe and you shall  
have life.—Pres.

REV. V. E. BOSTON AT WEST

Revival services at West began  
Wednesday evening, July 8th, and  
continued until Thursday evening,  
July 16th, with a baptismal service  
in which 12 were baptized. Three  
came into the church by letter. Rev.  
V. E. Boston, pastor of the First  
Baptist Church of Winona, did the  
preaching. This was brother Bos-  
ton's second meeting at this place.  
He preached in this church last sum-  
mer in its revival services, and he  
so endeared himself to the entire  
community by his Christ-like spirit,  
consecrated common sense, scrip-  
tural sermons, and modest personal-  
ity, that the audience, in the last  
service, gave him a unanimous vote  
to come back this year. He seemed  
even more popular at the close of  
his second meeting than he was at  
his first, so by a standing vote, ev-  
ery person in the audience voting,  
he was invited to come back at this  
date next year and conduct his  
third meeting in succession. He  
said that a unanimous invitation  
was all he wanted, and so accepted,  
to our great delight. The fellowship  
in the church is better, new and  
promising material has been brought  
into the Kingdom, and we turn our  
faces to the future with more cour-  
age and confidence than we had be-  
fore the meeting. Rev. I. F. Metts,  
pastor, assisted by the members of  
this and the other churches of the  
town, cooperated beautifully to make  
the meeting the great uplift and  
blessing that it proved to be.

—C. E. White.

SCOOBA

Just closed a good meeting at  
Wahalak, Bro. A. J. Darling, Cor-  
dova, Ala., doing the preaching.  
Two accessions. Bro. Darling held

our meeting last year and was in-  
vited to hold it next year.

My meeting at Bay Springs  
Church will begin the fourth Sun-  
day in this month, with the pastor  
to do the preaching. Pray for us.  
—C. E. Bass.

—BR—

Mr. J. A. Pennington, Jr., Educa-  
tional Director of Conroe, Texas,  
has been called as associate pastor  
and is now on the field at the North-  
west Baptist Church, Oklahoma City.  
Mrs. Vera Stephenson, formerly  
Educational Director, Miami, Okla-  
homa, is with the Northwest Bap-  
tist Church as office secretary. These  
two with the pastor, Dr. Lemuel  
Hall, began a revival meeting at  
the Northwest Church Sunday, July  
19. The pastor is conducting a radio  
revival from 1 to 1:30 each day over  
KFXR, Oklahoma City. Our church  
plans to conduct two revivals in  
tents in the new sections.

—BR—

SALEM MEETING

The annual days of meeting of  
Salem Baptist Church closed July  
17th. This church is located in the  
northern part of Leake County. This  
is the writer's old home church. Year  
after year it is his privilege to re-  
turn for a meeting. The attendance  
was large. Six were added to the  
church.

—B. E. Phillips.

—BR—

There was an explosion of one of  
the big guns on a battleship not long  
ago. Shortly afterward one of the

sailors who was injured was asked  
by a reporter to give an account of  
it.

“Well, sir,” rejoined the jacky,  
“It was like this: You see, I was  
standin' with me back to the gun,  
a'facin' the port side. All of a sud-  
den I hears a great noise; then, sir,  
the ship physician, he says, “set up  
an' take this’”—Ex.

—o—

At the church bazaar a young man  
strolled around with no intention of  
purchasing. Near one booth the  
young lady “seller” detained him.

“Won't you buy a cigar-holder,  
sir?” she asked.

“No, thank you. I don't smoke.”

“Or a pen-wiper worked with my  
own hands?”

“I don't write.”

“Then do have this nice box of  
chocolates.”

“I don't eat them.”

“Sir,” she said grimly, “will you  
buy this cake of soap?”

He bought.—Ex.

HUGHES CHILL TONIC

For over Sixty Years

A RELIABLE FORMULA FOR

Malaria Chills and Fever

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## DON PABLO BESSON

By S. M. Sowell

(On July 25th there will be held a great meeting in Buenos Aires, Argentina, a celebration in honor of the Fiftieth Anniversary of the landing of Don Pablo Besson. This great French Baptist pioneer is one of the most remarkable characters in Argentina. We give here his story written by Missionary S. M. Sowell. It is a most inspiring chapter in missionary achievement.—T. B. Ray, Exec. Secy., F. M. Board.)

When God calls one for a great work, he gives the called a preparation adequate to the needs of the task. Witness the case of Moses, or a Saul of Tarsus. Mr. Besson is one of these prepared servants of God, destined to his unusually great work in South America, where to the Baptist cause his life has given a definite impress, enhanced in Argentina for his being the pioneer permanent Baptist missionary to this country.

Sr. Besson was born in French Switzerland of Presbyterian parents. His father, an earnest Christian man and pastor of one of the state churches, was severe in his training of his children, and never understood his only son, Pablo. There were three daughters in the family, and with these the father was less stern and more successful. The mother, a woman of a gentle disposition and sweet temper, tried to the last to keep peace between father and son; but with little success. These two never could agree, and the misunderstanding became a life long pain to the whole family. Don Pablo as a child displayed that spirit of independence that has helped greatly to make him the fearless leader and strong thinker of later years.

As to educational training, Don Pablo had the advantage of the best that the leading schools of France and Germany could afford. He also had the additional advantage of an early knowledge of three languages; French, German and Italian are all used in the limited territory of Switzerland. This decided advantage, plus a natural gift for language study enabled Don Pablo to make rapid progress in his studies. His course of study was very extensive, since after his Primary and Secondary schooling, which was thorough, he enjoyed the advantages of three of the most renowned universities of France and Germany, under such professors as Tischendorf and Godet. He lived for one year in the home of one of the greatest Hebrew teachers of his time. In short, it would be hard to find a student better prepared for higher studies than was Don Pablo, as also to find better opportunities for such study than those which he enjoyed. He came out of these schools with the developing spirit of the investigator, spirit which has remained with him through these sixty years, and that has made him the most learned man among his associates.

When he finished his studies in the university, he was called to the pastorate of one of the strongest of the state churches of Switzerland, with a correspondingly large salary paid, of course, by the State. While in this his first pastorate, Don Pablo was converted. He was preaching

the great doctrines of salvation from his book knowledge, when one day the family cook, an earnest Christian woman and a life time servant in the home, out of her love for one on whom she looked almost as a son, took the opportunity when Don Pablo had gone into the kitchen to say to him: "Don Pablo, have you experienced these great truths that you preach?" The word went to the heart of the brilliant young pastor and he was converted that same week of the timely question of that old servant. The following Sunday the pastor preached as he had never preached before, and when he had come down from the pulpit, his hearers surrounded him, asking him what had happened to him, and he replied that he had been converted.

Mr. Besson did not remain long in his rich pastorate. There came the split in the State church and the Free Presbyterian church of France was started, and Mr. Besson went with the Free Church element, much to the disgust of his father. But this was not to be the last fearless step of this brave and clear cut thinker. He became uneasy about his baptism, and within a short time, despite the efforts of such men as Monod and Godet, to dissuade him, he applied for baptism by immersion at the hands of an humble Baptist preacher, pastor of a church of some fifteen members in Lyons, France, church of which he became a member. This step was the decisive blow for the old father, and he made his will in terms that made it impossible for the high and noble spirited son to accept, and Mr. Besson refused his part which was a fair sized fortune.

Under these trying circumstances he was preaching in France when he felt the call to Argentina. The difficulties could not have been greater for carrying forward his new found mission. Without support, without friends, following his call of God, he set sail for Argentina.

To get a third class passage, he sold his watch which his mother had given him, and booked as an emigrant for his new home. That watch has a beautiful story attached. His mother saw the watch in a pawnshop window and bought it and carried it home and hid it away in an old trunk where it remained long years; because following the desire of the father who did not want the family to have anything more to do with Mr. Besson, his mother had never written to him. After twenty years of absence, and after the homegoing of mother and father, Mr. Besson returned to Europe on a visit, and to his old home, and found the watch that had been hidden away so many years before by loving hands. When already an old man, Mr. Besson showed me the watch and could not tell me about it without tears.

Once in Argentina, he dedicated his all to the gospel cause, selling Bibles for a meagre living since his spirit of independence and his loyalty to Baptist principles kept him out of range of the support of Protestants in Argentina.

For many years he worked outside of the Capital, Buenos Aires, and accomplished a noble evangelistic work among the French colonists of the Province of Santa Fe,

and also with a limited number of Spanish speaking people. But his keen interest in the triumph of the rights of civil marriage and of other liberties so essential to the progress of the gospel in a country, held down by Roman Catholic control of home and life, led him to change his field of activities and begin a work in Buenos Aires. Here, at the same time that he preached in a rented hall, he had a better opportunity to talk with members of Congress and other influential persons who could help in the cause of civil liberty. Suffice it to say that these civil rights were obtained, in the matter of civil marriage, obtained largely through the untiring efforts of Mr. Besson, who put into the fight his talent as writer and his strong personality reenforced by a deep conviction as to the justice of his cause. By this time, after so many years of privation in his living, he had friends who were helping meet his dire needs and especially with the rent of the preaching hall, located in a central part of the city.

His financial situation was changed suddenly, when one of his three sisters died single, and left the property received from her father to her two married sisters and to Mr. Besson. Thus after some twenty years of hardship, he received one-ninth of his father's estate, a sum which under careful management has been sufficient to sustain him in his expensive work. He was able to build a good chapel in the same central district of the city in which he had been working. Here he has preached and received friends with open heart and arms. He constructed rooms behind the chapel with the hope that they would be a refuge for the many workers in the interior of the country when they come to the Capital on particular or Mission duties. His house has been all that he hoped it would be. The writer of these lines spent his first year in that house, a happy year in the pleasures of a growing friendship with this great missionary.

His knowledge of several languages has opened for him great opportunities in authorship. He writes for religious papers in France, Germany and Spain, as, of course, in all of the religious papers in Argentina and that of all denominations. He has been a great writer of tracts, and never gone to a house without leaving one or more of these. His greatest literary work is Spanish version of the New Testament, done, of course, direct from the Greek. His style is very energetic.

One of his best works has been that of his many visits to homes and hospitals. The homes of the many Presbyterians of France and Switzerland are open to him as a welcome friend; although they would not be baptized and become members of his church. His many kindnesses to young men and women who have come over to these South American countries have opened to him the doors of the best homes in Switzerland and France. This he learned when he made his one visit back to Europe, after some fifteen or twenty years of service in South America. Mr. Besson in his modesty did not expect this and reached Europe not knowing what he would do and where he would stay. He was great-

ly surprised to find a pile of letters, each one inviting him to some home. In most of these cases he could not remember even the name of the signer; but once in the home, if he had time to accept that invitation, he was reminded of kindnesses done to son or daughter in a distant land.

When the writer reached Buenos Aires he went with a letter of recommendation to the Methodist pastor of the English speaking congregation, Dr. William McGlauchlin, who spoke of Mr. Besson in the highest terms, and said among other terms of praise, that he was recognized by all as the most learned Protestant in Buenos Aires. This testimony I soon had confirmed by the words and actions of other pastors.

Mr. Besson has been thought stingy by some who do not know him well. It is true that he spends little on himself, being careless about his appearance and dress; but at the same time that he was eating at a restaurant where the meals cost him only fifteen cents, he would give to some one in need \$10, or more. Once I ventured to remonstrate with him when he had given \$40 to a man that was worthless and who even with Mr. Besson was a doubtful quantity. He replied that he had rather lose his money than lose confidence in his fellow man and so he would give the fellow the benefit of the doubt. He never tired of helping the poor with burial expenses and had arranged with one of the undertakers in the city to let the ones who went with his card have the necessary service. Then too, after he had the advantages of the money left by his sister, and had constructed the chapel, those who before had helped with the rent of the preaching hall left off giving, and more and more the whole expense of the busy and useful plant fell on Mr. Besson.

In this year, 1931, he completes his fifty years of noble service in South America. His influence has grown with his years and today he continues to be the outstanding character among Argentine missionaries.

It is recognized that no one can be great who is not valiant. Mr. Besson possesses this essential quality in the highest degree. He impresses you as a man without fear. He is not afraid of hunger, or want of shelter. He will express his convictions in any and every circumstance without counting the cost. A man of principles, he does not wait to know any one's opinion before expressing his own. No one could be farther from the idea of forming a group of followers than he is. All of this has made him the friend even of his most decided opponents.

Mr. Besson married in late life a splendid English lady, the widow of one of the Baptist missionaries, Mrs. Graham. The old couple now live near Buenos Aires, in a quiet suburb, where they are visited by many friends.

Being told to write an essay on the mule, a small boy turned in to his teacher the following effort:

"The mowl is a hardier bird than the guse or turkie. It has two legs to walk with, two more to kick with and wears its wings on the side of its head. It is stubbornly backward about going forward."—Ex.